Letters to Gail

Volume I

ECKANKAR

LETTERS TO GAIL

It seems like yesterday but in reality it was years ago. ECKANKAR was an unknown world to me.

Then I met Paul Twitchell. From that very first moment he fascinated me, I knew not why.

Paul knew I was striving for an education. He also knew that the knowledge I needed was not to be found in an ordinary book.

So he asked if he could write me a series of letters. At that time I could not comprehend the effect they would have on me. In fact sometimes I could not even grasp the profound depth of the knowledge I was receiving.

Paul would write the letters and mail them to me. A few days later we would meet for tea. Then I could ask questions. Sometimes I cannot understand the material enough to even ask a question. As I developed intellectually as well as spiritually the letters took on a special meaning for me.

Paul taught me that in order to talk with others we must have an open mind and be knowledgeable in many areas.

It is my hope this book will enlighten and broaden your horizons.

Gail A. Twitchell
February 17, 1973

Foreword

These are letters written to Gail, before we were married. They were to give her some idea about the spiritual works of ECKANKAR, the Ancient Science of. Tuza (Soul) Travel.

She was unaware of the spiritual works of ECK so it became my responsibility to give whatever was possible. At the time I was still struggling for the Mastership so it was not possible to give everything that came later.

However, my hand was guided by that of Rebazar Tarzs, the great ECK Master, who took over my guidance after the death of Sudar Singh. At the time Gail was not quite sure of what was happening so the instructions which took place were gentle, and written in the form of letters at least twice a week, and sometimes three times weekly.

It took practically two years to educate Gail to the doctrine of ECKANKAR, while at the same time I was gathering a lot of knowledge for myself. One learns in the esoteric works that he cannot gain the secret knowledge and hold it. It must be given out or will clog the spiritual channels and the recipient will suffer from many inner problems which will eventually emerge outwardly.

Gail was adaptable to the spiritual teachings of ECK. She took to ECK readily and is well grounded in the basic fundamentals of the works. It was her desire that these letters and the teachings therein be shared with others.

PAUL TWITCHELL

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1. The Spiritual Life

December 6, 1962

Dear Gail:

In this business of the study of the spiritual life, of ECKANKAR, I hope not to become too concrete (heavy) or seem to be lecturing on points. It is not my idea that anyone like myself is worthy to make definite statements along these lines—but I can only tell you many of the things I know, hoping that you can use them as grist for your mill.

So that you might have some organization of thinking along these lines I will give the study of the Spiritual Life from the following points: (1) The Spiritual Psychology, (2) The Mystical Experience, (3) The Philosophical Experience and (4) The Holy Science, or the approaches to the knowledge of the spiritual works of ECKANKAR.

I suppose that if you should ask the ECK Master what is the spiritual life, he would be greatly amazed, because he lives it so completely, more than the ordinary man, without thinking about it; such would be his attitude: "I don't know! You must ask the Priest or Bishop!"

This is why I propose to say that my knowledge of this is little: I am neither a saint nor holy man, but I can only tell you what little I gave experienced and gained through Rebazar Tarzs. To him, my personal debt is great! But to the MAHANTA, the greatest of spiritual consciousness, the debt is even greater than that to the Master or teacher in the human embodiment. For it is to the ECK Savants or Saviors we owe the human debt!

I say one must start the study of ECKANKAR at whatever place he stands in life and with what he has to acquire this knowledge. Whether he has no formal education or a Ph.D. makes little difference, for the understanding of

the spirit is based upon another education, if you will pardon the word (education). One doesn't need to belong to a certain church, a special group or take a certain stand or attitude to attain the spiritual life. I think it was Yaubl Sacabi, the great ECK Master, who said, "We are nothing more than what we are in the understanding of God!" What he is saying is, that one must realize this in its entirety!

No one can change a lifetime habit or hereditary pattern proclaiming an intention to live the spiritual life. One must first learn what is the spiritual life! This phrase (spiritual life) has such a vague meaning that I hesitate to use it, however, it is apt for the occasion so I'll make it as simple as possible! The spiritual life is a paradox for we are already in it, generally without the realization of this fact! But to live the life of the ECK one doesn't have to be needlessly good nor bad, but live, in a manner of speaking, in a certain way known only to himself! He has learned certain rules which he must observe and abide by. These rules are learned by him, and himself alone, nobody can give them to him: He may learn them by studying the lives of saints and learning how they abided by the laws of God; he might experience the mystical experience which assuredly brings about this Godly knowledge, or perhaps someone will reveal them through behavior, a word or instruction, but the individual must learn them by his own cognition!

What is the spiritual life?

The spiritual life is that way of living which is directed by God, as God or spirit flows through you giving you an awareness of things which go on about you, and through you. This awareness of mind gives one a sharpness of observation, a higher clarity to see through things, an alertness beyond his physical senses, so as to live as God directs you. In other words a person begins to live by his intuitiveness or what you

might call his sixth sense. He will begin to make judgments, decisions and think from this attitude once he comes into the realization that this is the only way to live!

The first approach to this state of mind via ECK— or what is sometimes called the inner directed man—is giving up the personal will to God, and to him only! By letting yourself surrender to this feeling that God is using you to see all life through His eyes—lens might be a better word. This might appear easy for some and hard for others, but it is merely the relaxing of the mental tensions so that the instincts can flow through swiftly and correctly.

There are always the valleys and mountains in one's life; the light and shadows. These are what the Chinese called the Yang and Yin, or the positive and negative natures in men and women; some in each species. But one must learn how to take advantage of these two sides of human nature, and use them to his own advantage. He must not battle with them but work with the law of nonresistance as a ECK Master said, "Love your neighbor as yourself—and you must pray for your enemies!" I am not talking of love, but of the power of giving no resistance to the energies thrown at you through talk, moods, attitudes and emotions. Have you ever tried to argue with a telephone clerk about your bill? The telephone company trains their people to be experts at this (although many cannot now or ever learn the trick) and too often the client will stop arguing because his resistance cannot find a place to stick and comes back on himself. This is what happens when you become non-resistant to the emotions of others!

This is one of the laws that you learn yourself, by study of the sacred scriptures, lives of Saints and Holy Men, etc. I will take this up later as a complete study!

What I have to say in all seriousness is: The greatest

advantage of spiritual alertness (awareness) is not to be trapped in any position with anyone or anything! You can be trapped by religion, churches, jobs, people who depend on your love, etc., but be watchful! It is usually the feeling element within the person that traps him!

The road to spiritual fulfillment (or life) is fascinating. Most of the verbiage is confusing and certainly not well written and of course filled with too many who proclaim a knowledge of it; generally someone who is looking for a quick buck from a gullible public. But one learns by experience to avoid these traps and stay on the right road which is not easy, but filled with thorns and many ruts.

I suggest that you do not discuss these letters with anyone, but if you do be discreet for so many will not want the understanding you do. In all modesty, I would be embarrassed if someone would think that I am upholding myself as an example of spiritual wisdom or any sort of authority on cults, faiths or religions. I do not propose this whatsoever and if there is any doubt in your mind as to this I wish it to be erased, for whatever I got has come from the ECK Masters who so graciously passed on their knowledge. Some I have received from books, some from observation and Tuza (soul) travels, although I do not always say it is officially from God as many make the claim!

More later.

Sincerely,
Paul

2. Yardstick for Judging

December 9, 1962

Dear Gail:

It is hoped that I am not putting myself in the position of talking down to you, or presenting the Socration Argument at times. (If you don't understand what the *Socrates' Argument* is look it up in the dictionary under this listing or *Socrates' Irony*.) I want to speak from a level of where we both stand equally, not above nor below, so forgive me if at times I get too preachy or carried away with an idea.

This is the point I am trying to make. I think you, like myself, and millions of people, are looking for a yardstick to determine ECK, people, spiritual life, or any phase of existence! Lots of reading may bring this yardstick but at the same time it might not be satisfying. So I suggest that the best yardstick for an overall judgment on existence should be this: do some miscellaneous reading in the field of sociology. This is a study of people by groups and is easier learned than through the basic study of psychology, etc. You will learn to take judgment on people by their remarks, grammar and behavior as to what group they belong, and how they are products of their environment, parental influence and education. It helps understand one's self and makes corrections of any weakness easier and gives a yardstick on others.

Now, one law of the universe is this: "As Above, So Below!" By your grasping of the principles of sociology you will learn a valuable point, that whatever goes on in the physical world, also goes on in the invisible world. We reflect outward only what goes on inwardly, or in that invisible world! "What is in heaven is on Earth!" Do you grasp this point? I hope so! For it is important.

A few titles which are in the public library are: (1) *Status Seekers*, V. Packard; (2) *Middletown*, and *Middletown in Transition*, by Robert Lynd; (3) *The Hidden Persuaders*, by Vance Packard; (4) *Theory of the Leisure Class*, T. Veblen; (5) *The Organization Man*, by Wm. White; and any books by C. Wright Mills, who is an expert on class structure in the United States, Robert Lindler's book, *The Non-Conformist* is also good!

The axioms which follow are my own based on the study of ECKANKAR. I've never given them to anyone else. These form my basic beliefs on the spiritual life, and you can take them as you desire. Someday you will work out your own basic beliefs on a similar pattern, that will come entirely from your own experience and thinking.

They are:

(1) I believe that each man can extend his range of consciousness to an unlimited infinity.

(2) I believe that self-contempt is the true enemy which can spiritually warp and stunt any mental and spiritual growth I may have!

(3) I believe that any philosophy is worthless unless there is an attempt to analyze one's own life's experience under a microscope.

(4) I believe the foundation of all life is the eternal reoccurrence and this alone is the foundation of an essentially spiritistic works.

(5) I believe that "Right and Wrong" are relative terms and have no final meaning, and nobody is right or wrong, but everybody wants to be thought right. This also applies to beauty and ugliness and all dichotomies. This precept is not to be mixed with ethics however paradoxical it may sound.

(6) I believe that all reality to human conflict is only a will to self-assertion.

(7) I believe that man is capable of the dissociation of the soul body, through wavelengths and can appear in many places at the same time.

(8) I believe that man can take charge of his own destiny by this dissociation and can dwell consciously in the soul body, so after death of the Genetic Entity (which is the physical body), he can take up conscious action to go and be where he wants in the invisible world.

(9) I believe that the whole secret of survival in the spiritual life is the ability to take control of the consciousness and be able to direct the attention by one's own powers rather than letting it be managed by another outside influence, be it an idea or individual. This is the purpose of all life, and exists for survival of soul in this world or the next.

(10) I believe the desire of every person is to maintain the illusion of good appearance to himself and since the opinion of others affects the ways he builds the illusions, he seeks survival by winning their respect or friendship. I believe the difference between the lunatic and the sane person is that the sane person prefers to get others to cooperate in maintaining his delusions.

(11) I believe that all life is an illusion and that man adds to this illusion by his unconscious belief in a God of his limited knowledge, and not until he is freed from the illusion of life will he see God, as IT really is.

(12) I believe that life does not lead to anything but God, that it is an escape from nothingness into a position of co-worker with God. I do not mean he becomes a oneness with God, but develops an awareness of being a part of God.

(13) I believe that a person's body dies because he ceases to want to live out of self-pity, and that this comes about when nothing challenges or stimulates him any longer, when everything is done by automation outside himself, and

everything done by automaticity within himself.

(14) I believe that the credo of self-expression is the highest form of personal action for the homo sapiens, and if self-expression means war and murder, I would prefer it rather than having the race becoming so steeped in a conformity so deep it dies under its own weight.

You may have any you want, or reject them completely! They are not earthshaking, although I would like to think so. However, I do not know many people who can clearly state what they believe without stating what somebody tells them. In other words, ninety percent of all people borrow their thinking from another source!

The famed philosopher Wittgenstein wouldn't read or listen to anyone talk philosophy because he wanted to develop his own thinking; and this was his way to avoid borrowing from others.

More later!

Sincerely,
Paul

3. The ECK Life

December 16, 1962

Dear Gail:

There are so many things to talk about on the ECK Life, it could take a lifetime and not be completed, but this will serve as a beginning.

There are also so many ways of reaching the ECK goals that one could spend several lifetimes studying these ways and still not finish. Whatever path you accept to become a co-worker with God must depend upon what you want in life. This is the first question you must ask yourself— where am I going? Since you are young and have a full lifetime ahead, this must be your primary question. The questions one must ask themselves concerning spirituality must be put aside until this question is answered. The questions which one must eventually raise with himself are: Who am I? Where did I come from? What am I doing here? Where am I going?

You are presently concerned with the latter question. All orthodox religions answer this question for you. They give you a predestined goal. That you are going to reach heaven or hell, whether you like it or not. According to them the only choice you have is which direction you choose. However, this isn't true as I will show you later in my book *The Tiger's Fang*; for you can have a wider choice of goals and have a good time in examining anything and everything to your heart's content.

Many persons do not know what it means to live in the hereafter. They think in terms of living in solid contentment throughout eternity after death. This is the Christian concept. The Hindus think of being an atom in the ocean of spirit which is living in complete joy throughout eternity. I am sure

that if this would happen to me that after a while I'd become extremely bored! However, so many do not know that the spiritual planes have people living lives of specialists—those who are specialized in certain aspects of the spirit. St. Paul, I believe, or it might have been Peter, explains this in the Book of Acts in the New Testament. One may have a gift of healing, another teaching, another speaking, etc. Hence this is why we have so many specialists today, in this world. Remember the old law "So above, will be so below!"

One of the first laws of spiritual life is: "Law of Non-Resistance." Jesus goes into this quite lengthily in the New Testament. He said: "Resist not evil," and again points out "Bless those who curse you and forgive your enemies!" He is saying, that the energy one spends in hatred is to your advantage, if it is directed toward you, provided you do not resist it. Hatred is an expensive article for those persons who wish to enjoy the luxury of it. It only brings them grief, and pushes them down on the descending spiral.

This is an extremely subtle law, and I hope to explain it fully, but if you don't understand, ask questions. The law goes like this: Whenever anyone becomes angry with you and there is no resistance on your part, the burst of energy must go somewhere. It generally returns to the individual who sends it out and hence he is injured by his own act and not by another. So when one becomes non-resistant to other people's moods, mis-emotions and hatreds he climbs upward in the world instead of falling downward. When a person sets out to do injury to a fellowman, no matter how cleverly he conceals it, he will reap his own reward. Jesus said this in effect: "Ye shall reap what ye sow!" This is why the laws of spirituality are so hard to learn—they intertie so closely it is hard to separate them and study each individually. One will run into the other.

Next step. The consciousness is a mirror which reflects outwardly what has arisen within. Hence the understanding of the psychological makeup of the individual. If he hates his mother, he will probably hate most middle-aged women or elderly ones because of something about them that reminds him of his mother. Three factors are involved here: first, imagination, feeling and contemplation. These are the qualities that if used rightly gives success in any field, and of course, one must add love—which is not the love as we think of it in our daily living, but a warmth and desire for something to be in our possession, care for and cherish.

E.g., I love putting words on paper. If I didn't, there would not be this letter or all the millions of words that I write yearly. So you will find there is an enthusiasm for what you want to possess or create! In a sense, this is love!

The control of the consciousness is the full secret of all life and from the day one is born to death there is a struggle between the duality of man; shall he let his consciousness be in control or shall he control it? If he can control it, he becomes the master of his destiny, the captain of himself, as William Henley explains in "*Invictus*" his famous poem. This one must learn in life, and by learning becomes the master of himself, cause of his own cycle of actions and not effects of others. If learned, you can generally be cause, and if needed to be effect, can learn to handle it. This ability was possessed by most of the Saints. This is skirting the edge of genius-ship—and it is not impossible, for didn't Jesus make the promise: "What I can do, you can do greater!"

This is what I call the control at the switchboard of the self. One switches his consciousness from the physical self to the spiritual self. Thus it goes like this: If you want to be somewhere and witness what goes on, it can be done this way: You can place yourself at the spot desired, in your

imaginative body, then switch the consciousness from the physical self to the imaginative self. Suddenly you have a viewpoint of observation perhaps miles away from the physical body.

A simple experiment which I found in ECKANKAR is when lying in bed at night, on back, place all your attention at a particular spot on the ceiling, concentrating all your attention. Then switch the consciousness from your head to the spot on the ceiling, and look down at the body. Simple, isn't it? Later on, try the same experiment with certain places you want to be, see who is there, look at the landmarks, etc. Then if you are successful at this you can take trips to other worlds, planets, moons, and know what is there before our spacemen reach these planets.

More later.

Sincerely,
Paul

4. Need of an Ideal

December 24, 1962

Dear Gail:

Thank you for the Christmas card. It makes me pleased you thought of me at this time of year. I am not a sentimental person but those few people whom I like are always in some way or other close in my thoughts, most of the time. Otherwise, I am an extremely abstract person whose thoughts are generally far away—to express it in a simile, on the planet Mars.

The ride we had down to Aberdeen was pleasant and stimulating. You are a stimulating person and have an exceedingly good mind. I hope you don't mind me handing out compliments but they are sincere and honest! Your company is always pleasant!

Now for business! In this letter, I would like to make a suggestion: that is, I believe that you are in need of an ideal or image by which to shape the inner life. This is true of most of us and unless we are fortunate in childhood to have one given by our parents or someone close, we may struggle for many years before learning the truth. This Is one of the basic principles of the ECK life is to have an ideal by which to live. There are many from which to choose. For example, you might select a person who has gone into the spirit world, e.g., St. Theresa; Susan Valadon (a 19th century artist and mother of a famous French painter, I forget his name) an inspiration to many painters who became famous; Madame Curie; Jane Addams; Florence Nightingale, or any other woman. You can take any of the philosophers, mystics or even the life of the ECK Masters to live by. Or you can take a single line of poetry, scripture or music! One of these will make for you a life, an image or a picture to live

by inwardly. Never discuss it with anyone and think of it as being the greatest in your life! In fact, you can take the life of a saint as a matter of idealism.

Second, another suggestion is to find an exceedingly strong vocation or avocation which will give you a real form of outflow. If you want it to be a knowledge on ECKANKAR, okay, but get the general background first, then pick out a certain phase and make it a strong point. You may on occasion get people to want to listen to your own outflow when nothing else will. E.g., jockeys, those riders of racehorses, generally are not educated persons but they are usually associated with people of good education and intellect. Most of them have a knowledge of something as a hobby, like glassware, jewels, music or art. It makes them more acceptable when having to attend society functions. They are experts on their avocations and can give out much information. They can outflow and this makes for relief of tension in society and elsewhere. It can relieve tensions in one extremely well.

I am giving you these suggestions for special reasons and behind them lies a special set of ECK spiritual laws. I will go to the extreme in my examples: Joan de Arc heard voices and her belief was so strong that she changed the course of history; Gauguin, the French painter, was a Sunday painter, who learned so much about good painting that his faith in himself caused him to walk out on his security in life, job, wife, etc., and changed the course of painting for all future artists; Nijinsky, the great Russian ballet dancer, believed in a vision he once had and set a pattern of dancing for all to follow in this field. These are the extreme examples.

What I am trying to say is this: once you find a pattern which you think you can use as a blueprint for your life; a guiding star or a guardian angel and you believe strongly enough in this, there is no telling what heights you may

reach. I am not talking about ambitions—I am only saying it makes you strong, often stronger than any of your colleagues or maybe more than others! I have studied the lives of hundreds of great, near-great, genius or unusual types and have found that the two points just mentioned gave them strength in all their struggles with life. At the very point when all was going against them, suddenly their inner strength (image, or principle) turned the tide in their favor! I wish to point out here that whenever you are feeling low and think possibly some particular obstacle is going to overwhelm you there is a way to gain a victory. First, you can read the 91st Psalm, which is one of the greatest pieces of writing known for pulling you out of a hole; other psalms are the 46th; 27th; 24th and 23rd!

Secondarily, the letters and autobiographies of many great people are good to read if you need a lift over the hump sometime. Read the life of George Fox, founder of Quakerism, if you want to see how a man was abused for his beliefs, and won out over all opposition. Another story is that of George Müller, 19th century preacher, who founded and supported a large number of orphanages in England. He had such power of prayer that he never asked for money but prayed for it to run his orphanages, and that he did most successfully. There are over 25,000 recorded prayers that he made during his lifetime and each one worked successfully. By the way, this is a good way to experiment with prayer—every time you pray you can record it in a notebook and later note its success! Don't be in a hurry—give it at least two years. Prayer works mechanically like a radio beam—it goes up to the troposphere and bounces back, picking up your request by human action, invisible action (this is by someone on the other side) such as a saint, or by the ultimate spiritual being.

It might look as if I am wandering in this letter. However, this is the reason I said the other night you should find someone like a saint, or a great spiritual person to whom you can turn when in need. Let's take the imagery of the saint. She or he can, become your guidance in life; you can study his life and use it as an inner example for yourself. You can call upon him when in need, and he will help, you can have many advantages by the acceptance of one as your image or model. This is one reason behind the Catholic rule that you have a patron saint when baptized. But you are never given the explanation nor do most people know; Mary Austin's book "*Everyman's Genius*" will give a lot of answers on this!

Now to my pet theory getting out of the body! This is a common practice among so many persons who are well known in history, social life, and religion. A few can do it consciously, many have experienced it, became frightened and pulled back into their shells, others couldn't and wouldn't attempt to explain it. Lawrence of Arabia had this ability of traveling outside his body; Somerset Maugham is said to be able to do so, and many others. An experiment is this: lie on the bed, close the eyes, halfway, think of some place you want to be, or someone you want to be with. Presto! It happens! Don't be discouraged if you go to sleep—keep trying!

More later.

Sincerely,
Paul

5. Christianity and Buddhism

December 30, 1962

Dear Gail:

I want to point out something which is of very strong interest to any student of ECKANKAR. Mainly, the difference between Christianity and Buddhism.

Buddhism has been concerned with human affairs in various forms of peaceful employment, since its founding, 500 years before Christ, and indifferent to any phase of warlike activities that at times characterized Christ's. You will note the development of western civilization for the past 2,000 years has been that of war in the name of Christ! The basic reason behind this you must remember is: The western man is centuries behind the East in culture, spiritual development and civilization in the sense that the eastern countries' civilization doesn't depend upon comforts, automobiles, planes, education as we. Instead, civilization depends upon the development of the spiritual nature of man. Hence, you can say that the theory of hell was invented by the church to make man more civilized so that he would live in fear of killing his brother! The church has had to create fear of punishment in the hereafter, etc. in order to control the masses of people. This is good, for the masses must be kept in check until they are able to work toward a mutual spiritual goal which could take centuries. When they have had enough of restraint, rebellion occurs, accompanied by the overthrow of the church, kings, and heavy-handed authority. Smart leaders make mob checks through laws and rights. The study of the American revolution is of the same nature. For example, following this war, so many revolutions occurred against the Continental Congress—in the form of a Tax rebellion, Whiskey rebellion, etc., that Jefferson,

Franklin, Carroll, Mason, Washington, Adams and others in this country who had big financial interests, wrote the Constitution which is for the most part nothing more than a series of mob checks.

The American revolution set an example for the peoples of the world. Following this war, came the French rebellion, Italian rebellion, Russian rebellion, English rebellion, and others all over the world which continues to this day. This forms a real study in the occult history of the world, practically predicted in "*The Secret Doctrine*," by H.P. Blavatsky, a book which is so much in its revelation of occult knowledge it would take a lifetime to read and study properly. It's in the library, but it is occult knowledge only, not spiritual knowledge.

So much for that: Christians are taught that crucifixion means crucifying the self (ego) or the flesh, since the subduing of the self is necessary to attain moral perfection. Buddhism declares that from the beginning there is no self to crucify. To think in terms of a self is to start all sorts of errors and evils. When one examines the history of Buddhism, he finds there has never been any wars started in the name of Buddhism, no torture groups like the Spanish Inquisition which rooted out heresy (another name for maintaining power and authority), nor any enforcement of Buddhism upon others.

As there is no self, no crucifixion is needed, says the Buddhist, no sadism to be practiced, no shocking sight to be displayed by the crucified Christ. To have an insight into the truth of the actuality of things, is the goal of Buddhism. To do this, one must be disciplined in seeing clearly and penetratingly into the suchness of things. Christianity tends to emphasize the corporeality of existence. Therefore, its crucifixion and hence the symbolism of eating the flesh and

drinking the blood. To a Buddhist this is cannibalism, so to speak. Christ died vertically on the cross whereas Buddha passed away horizontally—symbolically, this vertical state means action, combativeness, exclusiveness; while the horizontal state means peace, tolerance, and broadmindedness. Being active, means Christianity has something in it which agitates and disturbs. Being combative and exclusive, tends to wield an autocratic and sometimes domineering power over others in spite of its claim to democracy and universal brotherhood. Buddhism is a religion of strenuousness and infinite patience, one of peace, serenity, equanimity and equilibrium. It espouses broadmindedness, universal tolerance and aloofness from worldly discrimination.

It is not my wish to persuade you in any sense, but merely to point out things of this nature, so you will have yardsticks to measure your thinking—and when others argue on points, you will have anchor points of your own to work from! You will also in many instances see through their prejudices, habits of thought and patterns of development. Remember, logic and reason, although much is written upon it, and it is claimed to be the basis for our pattern of behavior and thought, it is seldom used. We as people live mostly by our emotions and feelings and irrationality. Not altogether true, but largely so! People still murder one another because of hatred and jealousy. People still steal and refuse to accept a common standard of living at peace with each other. You see reason, logic, moral theories, church laws and man-made laws break down. Therefore, we must go toward higher laws, higher purpose—which fall into those of the spiritual laws! Hence the laws of Moses, Ethical laws, and those laid down by the Savants, Saviors, and Saints in most of the religious writings of world religions.

Some two thousand years before the birth of Christ, a God was born in India, named Krishna. He was born of a virgin mother, under the same circumstances as Christ, went through similar experiences, and preached until about age thirty-three, died under similar circumstances. Arose from the dead and ascended into heaven just as Christ did. He was the founder of the Hindu religion!

In the Hindu religion we find the first encounter with the trinity—outstanding aspect of Christianity. No mystery to it. The Hindu trinity is a triple spiritual current from the great spiritual force flowing from God. These currents are individually named: Brahma, the creative current; Vishnu, the adhesive or holding together current which holds the creative act together for an indefinite period; and Shiva, the destructive current, which destroys the other two when the act comes to an end. These currents are the subordinate currents of two great currents: Brahm is the positive current and Shakti is the negative current. You understand this? You can create something in either current, the positive or negative. If you wish to help someone, and create an act of creation to do this—you are working in the positive current with the three currents of the trinity. If you wish to do something against a person, you work in the negative current, still using the currents of the trinity.

These currents work through the imagination as follows: Thought, Imaging and Action. This is actually the trinity. Thought, the Creative; Imaging, the Adhesive; and Action, the Destructive or final phase. I have a lot of data on the subject if you desire to read more about it.

More later.

Sincerely,
Paul

6. Self-Protection

January 5, 1963

Dear Gail:

I got into a discussion on self-protection when we drove to Aberdeen. That is to say, the ways and means of protecting yourself from others, in the physical sense, re: anything trying to harm you from the other side. This includes psychic attacks. I gave you the very simple device of putting a reversed mirror between yourself and the harm. (This is done by mockups, meaning the use of the imagination.) These devices are simple, but the thing that makes them seem difficult is the handling of them. It must be done by management and discipline of the mind. Under any sort of circumstances, from a mild disturbing influence of someone intentionally rattling you to a harmful attack by an entity or some other disturbing situation, you must establish a mockup. It takes presence of mind to establish a mockup to ward off such disturbing elements!

Another form of self-protection is to put yourself in the center of a white light, then look out from this center at whatever is disturbing you. Another form of protection is simply to set a wall between yourself and the other disturbance. An additional way is the use of the projective force, that is, to hold another person off with invisible hands. Or, one may use the word, ECK, in repetition! This forms a protective barrier between you and the attacker! Try these sometime, but do so with a presence of mind so strong that whatever is attempting cannot break through this force!

Always remember this: Nothing can touch you unless you allow it! As long as a situation or person cannot upset you or disturb you, then it has no power over you! This is the form of detachment that the ECK philosophy teaches from

the Shariyat-Ki-SUGMAD (The ECK Holy Book). If you can be detached from situations or people who are upsetting you, all will work out well.

The projective and contractive forces are very powerful forces. I have seen some very weird things done with them. The projective force is that which is used to push something away. The contractive force is that used to pull something to you. I know a man who used to sit in a restaurant, on a main street, and practice the contractive force, pulling people into the restaurant. It worked two out of three times.

To use the two forces on a person at the same time is to commit psychic murder! Psychic murder is a real crime in this world, but so many know nothing of it. *The Haunted Mind*, by Fodor who was a practicing psychologist, in New York, is a book which tells of this. It is in the public library. I speak of this dark side because it is interesting, but a dangerous part of that world you never want to wander into during your studies.

Some of the leading psychologists who have written books on the human psyche and their experience in dealing with the invisible side are: Jung, Bergson, Camille Anderson, Meerlo, William James, Price, F.W.H. Meyers, Jastrow, Dunne, and Rhine.

If and when you are somewhat low on your reading material, get a book by George duMaurier, named *Peter Ibbetson*. This was written at the turn of the century, I believe, about a man who was imprisoned for some crime. He was to have been married but prison terminated this, however, he learned the trick of leaving his body and would meet his lady friend in the spiritual body at night while the natural body stayed on the prison cot. The book was a powerful one in its day. Gary Cooper starred in a film based upon the book many years ago.

Also, read a book called *Ardath*, by Marie Corelli. She has written a large number on the same subject aforementioned but this one is the best. There are a wide selection of books which I will suggest now and then, but these are good ones to cut your eyeteeth upon!

I forgot to tell you in my last letter about Buddhism that the Young Men's (and Young Women's) Christian Association was founded upon the idea of a similar organization throughout the Far East: The Young Men's Buddhist Assoc., etc., whose principles are the same except for Buddhism.

Now some more on the trinity: All religions have the trinity in their teachings. The occultists have so far discovered one major spiritual force, two minor forces, and three forces under these two minor forces. These are the forces of nature. Under each of the three forces are seven forces. They go something like this:

I. God, the great ocean of Love and Mercy.

A. Masculine force. That which makes up the forces of positive energies.

B. Negative force. That which makes up the forces of negative energies.

1. Creative energy. Creates a cycle of energy.

2. Neutral energy. Keeps the cycle of energy in a certain form or mold.

3. Destructive energy. Destroys the cycle of energy, form or mold when the user is finished.

Maybe this will give you a better understanding of the trinity, which is the third part of this outline. Incidentally, there are seven minor forces of energy under the three forms. Forgot to include them. Christianity, like other religions, has personalized these forces and given them names. The trinity, spoken of in Christianity, includes: Father (the creator); Son (Neutral); and Holy Ghost (destructive). Does this make sense? I can give you some reading matter on this if needed.

However, it isn't hard to learn once you grasp the idea behind the symbols of religion that represent forces of nature. Many a monk or priest learned this and by the use of a chant, mantram (magic words) or ritual could use this force for some practical purpose to heal, help others or build up a force of power. However, it is seldom that anyone who has magical powers can help themselves—for the law doesn't work this way. It must flow through the person to others for special use, in a goodness of heart and not for any personal reason.

More later.

Sincerely,
Paul

7. The Reactive Mind
January 10, 1963

Dear Gail:

You seem to look at my reading habits with unusual thoughts but, for your information, there is nothing out of the ordinary in this. Occasionally, I come across an item about readers that is of interest to me, e.g., last night I read in *Gift of Genius*, by Tucker, that Napoleon could read a book in an hour, which took his colleagues days to read. T.E. Lawrence (Col. Lawrence of Arabia, who was a mystic in his own right) claims to have read 50,000 books in six years at Oxford University, in his college days. Thomas Wolfe, the American writer, was said to have read 20,000 books in the Harvard University Library, while he was a student there. That is to say, about 5,000 books a year. Lawrence was said to have read 6-8 books a day, and riffled through twenty more. Clifton Fadiman, critic and writer, is said to skim at least 4,000-5,000 books a year. Robert Payne, writer, says in one of his books that a good book reader can riffle and read 6,000-8,000 books a year. For that matter, this is not a wild claim; there are many addicts of reading who can read even more. I must show you how this is done, sometime, so you can read and riffle more books when you desire!

Why do I mention this? Masters sometimes looking or trying to get a certain amount of knowledge will consume a lot of book reading. Once when Sudar Singh, the old ECK Master, wanted to visit Iran (old Persia) to study the old Persian languages and works of the poets of ancient days, he read, riffled and consumed a lot of books on the old Persian language. I think he claimed to have read about 4,000 in a year—but in the meantime he learned the ancient Persian language in all this reading, and while in Iran had little

trouble in studying the old manuscripts. He could read and speak seven different languages! Fubbi Quantz, another ECK Master, can read and speak at least fifteen different languages! This included Sanskrit, one of the oldest languages on earth, and Pali, neither of which are in use anywhere today, but many ancient books are written in these languages in India. He has a memory like a tape recording machine—I had experiences with his memory at times!

Okay, so much for that!

Now I want to take up a part of ECK psychology which sooner or later you would need to know. There is a part of the mind which is known in psychology as the Unconscious Mind. It is known as the reactive mind. This is a tough, rugged mind which is alert during every moment of your life, regardless of the presence of pain or pleasure, and it records everything with idiotic faithfulness; even when you have had a loss of senses in a fainting spell. This mind operates by reaction—and is known to a great number of people who are interested in mass psychology: the dictators, totalitarians, politicians and public leaders.

This mind functions in a manner which seldom involves language or communication. Anytime one is injured this part of the mind stores up the perceptics regarding the injury—sounds, smells, tactile, sights, etc. Whenever these appear in the environment of the person once injured, he becomes nervous and unable to function properly. This mind stores up memories from the past, other lives and those beyond the invisible veil. It works in the lower levels, is concerned with man's normal appetites, living habits and most thoughts. It is concerned with spirit, for spirit also is affected by this mind, and can often store up memories within itself, when in similar circumstances. (You remember the Emotional Scale shown you?) This shows how this mind can affect the three

parts of man's invisible self-emotions, mind and spirit! Within spirit, there is a similar existing mechanism, as encased in body—that is, mind and emotion. However, this is on a much higher scale.

When an injury is done to one's emotions, or is registered on the mind, there is formed what is called in psychology, an aberration. This is the registering of a picture within the mind, and this picture is filed away so the mind can pull it out when any similar incident happens to the person again, or whenever he wants to see it. The mind is like a filing cabinet, filled with these little pictures, which have been registered and put away for some future use. They are filled with all precepts so that for you it's difficult to look at them without getting the full treatment of emotions, color, etc., with each!

However, the reactive mind has most of these pictures filed away for its own use. These pictures are valuable to it, and once you run into a situation you can't handle, it's because the reactive mind has pulled out the proper picture and you're looking at it, from the spiritual viewpoint. Now, let me give you an example. Close your eyes. What do you see? A bird? Okay, but what is looking at that bird? Not your eyes, not what is called an intervision, but a viewpoint—what view-point—Soul, of course! Remember, when I had you looking at certain places the other evening with your eyes closed? Well, that is what is looking at the picture of the bird, just you! Your real Self! That is what you are. The position from which you are to work constantly!

When you run into a situation that might be a harmful one, or rather, you are feeling some sort of danger in it, suspicious or otherwise, you might be looking at an old picture which is similar to it, without realizing it is so! Once, I was able to help a person recall an old picture, which had been bothering

him for years, however, he didn't realize it until it came to the surface! Years ago, he had been ordered to shoot a favorite horse, on the ranch, because it had reached the useless age! He tried, but missed, and hit the horse in the nose. The pain had made the horse wild. The scene was awful for a child of twelve! Finally, he did succeed in killing the horse. When the scene came to his mind, after I had questioned him, he broke down, cried, and tried to get a stop action but, I kept after him until he finally came through, told everything including the emotions, colors of the environment about him, everything, and it cleared up his mind, so that he even looked like a different man! This was not a treatment, nor a healing as such, it was simply a trick of the ECK psychology that made him open up and recall something that had bothered him since childhood. This cleared his past track until he was again without bothersome memories. It was nothing but his unconscious mind plaguing him with an old picture in the files that had been giving him a guilt feeling. His eyes got brighter, his face looked as if it had been freshly scrubbed and his whole general attitude changed. Don't get me wrong, I'm not practicing anything, this only gave him a lift in a certain area when he found himself in a troubled spot, it was much the same as helping a man push a stalled car. Simply a helpful, friendly gesture without expecting anything in return!

So much for that. This is one of the areas in which ECKANKAR gives helpful points for creative activities. We can talk about it sometime!

More later.

Sincerely,
Paul

8. Imagination
January 18, 1963

Dear Gail:

Here is a ECK yardstick with which you can use in judgment on people. Concerning their interest range, that is: Those who are interested in IDEAS—have good minds; those who are mainly interested in PEOPLE—have medium minds, one might say; and those who are interested in THINGS—often have poor minds. You can usually get a tentative judgment on people by listening to their talk on the above three sticks.

A person who is seized by an idea becomes that idea: therefore, ascertain where the individual puts his attention, is it on ideas, people or things? Only successful people work in the field of ideas—on all levels, whether it's on the God level or selling automobiles. Whatever it is, he is consumed by the idea and becomes the idea. The idea takes hold of the person, molds him and shapes him according to its desire. One of the most interesting stories in religious literature is that of Ramakrishna, Hindu mystic, and saint of the Vedanta philosophy (one of the six major Indian religions). There are books in the public library about him.

The idea is the symbol or image which one struggles to become. William Blake, mystical poet, is the first of the modern thinkers to emphasize this theory. He was a Gnostic, as I am. His thinking proceeded from Plotinus, who picked up his knowledge from the Gnostics, that group of thinkers, who rebelled against the old Jewish faith. This went through the centuries in the thinking of the early church writers, Origen, and others; but their works are not recognized today by the orthodox Catholic church. The Cabalists, the mystical group of the old Jewish faith, became the leaders in the revolt

against the dogma of their faith, down through the centuries from Pico della Mirandola, Savonarola, to Fludd, Swedenborg and Blake, the latter influencing Berkeley, Swift, Donne, Hume, Kant, Schiller and Goethe, or vice versa. Most of Blake's writings are filled with ideas from the Cabala (the Jewish mysticism).

Blake's writings are made up of one basic principle: Idealism; replacing God by man as a creator, or identifying man with God.

Working with Voltaire, this strange man, Blake, broke up the old trends of orthodox religion in the 18th century. From that day, all religious thinking became the stepchild of Blake, the religionist. Voltaire was not a religious man, therefore, Blake's works grow with the years, and Voltaire's decline.

What I am saying here, rather leading up to, is that Blake emphasized the faculty of imagination, for one must be creative before he can enter into the mystic or occult life. You must learn to replace the old habits, traditions, and crack your background. There is an interesting story, a fantasy, titled "*Disappearing Act*," by Alfred Bester, in *Star Science Fiction Stories, No. 2*, which illustrates this point. A writer must build his drama on a sense of exaggeration, but this story makes its own point on imagination. It is the story of six people locked in an insane ward, who never eat or sleep, and would physically disappear at times—they went into their own invisible, make-believe world where they were the chief performers. All sorts of ESP, psychological and occult experts were called in to solve this problem, but in the finale it was decided only a poet could unlock the mystery because a poet is the most creative of people, and knew the imaginative concepts which each patient had developed for himself and had a world into which he could visit and live for any period of time necessary.

This is true, for very few know the concepts of imagination better than the poets. It is always good to take up the study of poets and their imagination. Why? Because whatever you image and establish in your own universe eventually becomes reality. This is the basic reason for all religions, and the many saints who come to earth and preach their message. Their imaginative powers are so developed that they can project their ideas to others who are non-creative and make the ideas stick, through setting up an image pattern. Hence, Christ on the cross—what more can be said of a man who gave his life to save a race! Whether this was invented by his followers or He created the image makes no difference, it is an image which has seized the imagination of people throughout the centuries.

On the other hand, look about you at the picture images of the standard brand products. Say, Coca-Cola; Mr. Clean; Campbell's Soups; etc. The advertising agencies have been able to make images which have seized the minds of people to purchase their products.

Where is all this leading? Blake emphasized the principle of ACTION OF THE NON-ACTION. Meaning, that creativity through the imagination brings you into that desired state. Remember we talked about this at one time! The imagination travels into realms where the physical body cannot go, for example, you wish to travel to Honolulu, but have no money. You can assume in your imagination that you are in Honolulu (this is the spirit body which goes to that place), and eventually your physical body must follow the spirit body where it goes! This is what I was showing you the night you worked to leave your body!

Now a step further, which Blake spoke about in his great metaphysical poems. This is, entering into the Halls of Los where all events are awaiting the spotlight of your attention

so they can become alive. They are like statues which you endow with life for movement to work in your life. But in order to enter into this Hall of Life, you must first rise above your aberrations so your spirit body can work without hindrance—meaning, you must be above problems and troubles—hence, the reason you work outside the body most of the time. Remember in my last letter I talked about the reactive mind. See how all this is fitting together? We are taking one step at a time in order to put this all together. Do you understand why I am recommending certain books now?

One great principle of the imaginative faculty is: Whatever is agreed upon by two or more shall be done! Rebazar Tarzs, the great ECK Master, says the same thing in his teachings. Now, this doesn't mean two or more in the physical flesh, it simply means, that when you desire something to be, like the aforementioned trip to Honolulu—that after you put yourself there in the spirit body—you must picture somebody agreeing with you that this is the proper trip, etc.

In the next letter, I'm going to tell you how the imagination is brought into power, the techniques, etc., for its use. How to build yourself a universe in which to live, actually.

More later.

Sincerely,
Paul

9. Law of Reversed Effort
January 23, 1963

Dear Gail:

Vision, or imagination, which I started out talking about in the last letter is perhaps the most misunderstood and misused word of all those defined, except, I guess mysticism. In modern popular usage 'vision of the mystic' is used as a term of reproach and disapproval by the practical man. If he doesn't identify it with hallucinations then it becomes a word which is quickly dismissed for it tends to signify to him something which is off-beat and not at all practical for making money which is the goal of all ordinary men.

This is a rather dangerous trend for anyone who believes in the mystical vision as a true road to God, for so many will dismiss it with a wave of the hand as belonging to the dreamy, nutty type of person. You read of this in the book by Monica Baldwin, *I Leap Over the Wall to Freedom!* Her experience in trying to explain her way of life as a nun was literally lost on her readers.

You will find that the more you learn the less you can speak to others about your experiences, or the spiritual life. They don't want this for it is beyond their senses and they live in the world of physical senses. To discuss anything with anyone of this nature will destroy your inner powers, thoughts and confidences! Some persons are destructive in nature, and will want to tear down your dreams! There is an old saying which goes like this: "To destroy a man, destroy his dreams!" The best way to do that is to use the weapon of ridicule—guns, cannons, bombs, sermons or propaganda will not do the job as effectively as ridicule! It will drive a person insane if his mate uses ridicule constantly.

Where is all this leading? Simply this that your power of

imagination is the greatest of all your powers. You can use it for success in any field. Anything about which you can dream has already been established on this earth—so if you can imagine something which is not here then you are on the way to success or failure—it depends upon how the public accepts your visions.

In this letter I am going to explain something to you which is well known in the field of spiritual psychology, but you will hardly ever hear of it in any books. Occasionally I find a book which gives the subject treatment, but generally it is glossed over and not discussed at all.

This is known in ECK as the 'LAW OF REVERSED EFFORT!' This law is a practical law of nature concerned only with man, for man is the only animal on earth that can make use of his imaginative powers! This law is concerned with the imagination. It goes like this: The more you try to put your imaginative powers upon something in concentrated effort the less you can do it. The harder one struggles to achieve some goal, the more difficulty he will have to overcome; difficulty caused, at least in part, by the strain of his effort. "You tried too hard, relax . . . take it easy, and try again . . ." are frequently heard expressions. It means to try not to force results!

Take for example when one is trying to ride a bicycle through rocks on a road, trying to avoid hitting the large ones, he is so conscious of hitting the rocks he'll probably do so. Or if a man tries to walk across a small plank from one building to another at the tenth floor his mind would be on falling and not on the walking. You see this law is concerned with imagining and feeling! What you image must have feeling—therefore the negative imaging is more likely to be effective than the positive imaging because the negative has feeling with it!

So you see that anytime you set up an image there must be enthusiasm with it. It would be good to acquaint yourself with words—and in your reading occasionally read a book on semantics (the study of words) for this will give you a background on the meaning of words—it will broaden you to the effect of understanding people more easily—and writers whose books you are reading. Put a small dictionary (paperback will do) and a thesaurus by your bed and if necessary use it when you do not understand what the writer means when you come across certain words! I would also suggest that you take your own interpretation of what the writer said, because many times he will write completely out of his reactive mind and cannot make good sense!

While on this let me say that every field has its own vocabulary—lawyers talk to one another in a lingo that outsiders do not understand; doctors do the same; hippies and beatniks do likewise; and plumbers do also. So you will find in the field of occultism, spiritualism, mysticism and anything to do with the spirit an entirely different vocabulary than you've met with before. There is a dictionary on mysticism and its terminology. I don't know whether there is one in the library, however. Problem here is—there is hardly any set level for the reader to understand different words. For example, you might have Hindu words explaining certain things in mysticism, Christian words, or other foreign language words! These could be anything and leave you as puzzled as before reading! However, you'll find the language of the mystics to be entirely different from the usual semantics, consequently, it takes a bit of understanding to comprehend their meaning.

Back to the Law of Reversed Effort!

In order to handle this law many of the mystics have taken up a phase of concentration upon God. This is difficult—for

the mind will not be forced into doing anything—however, it can be led. The whole trick is to get the mind or Soul interested in something, then it stays with this until the cycle of action is over! E.g., concentration is not recommended for anyone who is endeavoring to become a mystic. Only contemplation and meditation! You can meditate upon something if you think about it, live it and hold it to yourself with great enthusiasm. But to contemplate on something is different—you take a line from a poem, scriptural verse or saying and keep going over it, wondering what the author meant—what it means to you—how it applies to philosophy, or looking at it in a hundred different ways but never trying to hold it, force it or keep it, simply being interested in it, that holds the attention—this is the way one beats the Law of Reversed Effort!

If you don't want something to happen in your life, it's best to go off and get interested in other matters. How do you do this? Start a big fight with somebody completely off in another direction which draws your interest that way! Anything which shocks the mind out of thinking about present troubles—let it be good though!

This law of Reversed Effort is concerned with automaticity and will work out compulsion when survival is threatened. It jiggers up the idea that something is going to happen which isn't true, but you can beat this by the above method.

More later.

Sincerely,
Paul

10. Mysticism and Magic
January 31, 1963

Dear Gail:

In this letter I will attempt to explain the difference between mysticism and magic.

Mysticism is perhaps the most misunderstood and misused word of all those in the English language. In modern popular usage, mysticism is used as a term of reproach and disapproval by the practical man. If he does not identify it with the unthinkable queerness of asceticism, it tends to become something to him that is altogether too misty and vague, something uncomfortably mysterious and intangible: Huxley punned, 'misty schism.' This misuse may result from the fact that mystical has always been used loosely to indicate anything that has depth beyond a surface meaning, as emblematic of something not stated but suggested. Hence, all poetry—in fact, all art that embodies moments of profound insight—has been termed, in this widest and too vague sense of the word, mystical!

Another modern misconception is to confuse mysticism with ancient mysteries and secret rites which were semi-magical in character. As a result, mysticism becomes erroneously associated with magical practices in general. This is the most dangerous misunderstanding.

The dictionary rather cautiously defines mysticism as follows: "The doctrine that ultimate reality is revealed through a special mode of knowledge, which is distinct from perceptual and ideational cognition and is superior to them. Popular usage—tends to view certain events as supernatural, i.e., that they occur in violation of the known principles of the working of nature."

This is all right so far as it goes. It does not make clear,

however, that what the mystic desires above all is to be united with God after a period of discipline that frees him as much as possible from the limitations of natural causation. "God," "unity," and "discipline" are the key words in a definition of mysticism in its precise sense, and it should only be used in this strict sense, as there are other words to cover what people mean when they use the word, mystic, loosely or incorrectly.

The factor of a personal God cannot be over-emphasized in this relation of man to ultimate reality which we call mysticism. Many writers have gone astray in thinking that discipline and the desire to be united with some invisible force—be it abstract Beauty, the Good, or the Soul of the world—constituted a fair definition of mysticism. But such a definition would cover alchemy or magic, and magic is antithetical to mysticism. Such a definition is still too wide.

To underline the contrast between mysticism and magic, and at the same time define mysticism correctly, I can do no better than to quote Nicolas Berdyaev, Russian 20th century philosopher:

"Above all we must make a radical distinction between mysticism and magic. These spheres are totally different but are easily confused, for while the nature of mysticism is spiritual that of magic is naturalistic. Mysticism is union with God, magic with the spirits of nature and its elemental forces. Mysticism is the sphere of liberty, magic of necessity. Mysticism is detached and contemplative, magic is active and militant; it reveals the secret forces of humanity and of the world without being able to reach the depths of their divine origin. Mystical experience constitutes precisely a spiritual deliverance from the magic of the natural world, for we are fettered to this magic without always recognizing it. Mysticism is compared to magic because of the existence of

a pseudo-mysticism. There are two types of such false mysticism, one naturalistic, the other psychological. But neither of them are effective means of reaching the real depths of the world of nature and of the soul. The only true mysticism is that of the spirit, in which a false magic and a false psychologism are both avoided. It is only in the depths of spiritual experience that man attains to God and passes beyond the limits of the natural and physical world."—N. Berdyaev, "*Freedom and Spirit*," *p. 241*.

The nature of magic may be deduced from this quotation, but just to make sure, I quote the staid authority of Webster:

"Magic—the art or body of arts which pretends, or is believed to produce effects by the assistance of supernatural beings or departed spirits or by a mastery of secret forces in nature. Magical practices depended on the discovery and interpretation of correspondences which were occult or hidden from the popular ken. By the exercise of the will, by the careful observation of minute ceremonial rules, by the solemn enunciation of formulas, by a host of similar performances, the sorcerer tries to interpret the past and influence the future to control the forces of nature. Magic grows out of the theory of causation."

The prophet is, more specially, one inspired or instructed by God to speak in his name, announcing future events. He differs from the mystic only in emphasis, and not in kind. He is in just as violent opposition to the magician. He, too, may follow the mystic discipline of the spirit, learning to fasten first his imagination, then his intellect, then his affections and finally his will upon God, not so much to become one with God as to be a fit earthly vehicle for God's Word. The Word is revealed to him in apocalyptic vision. The Apocalyptic is the prophet writ large. After the *Book of Revelation*, the Christian apocalyptic tradition lost its intensity, although it

bursts out vividly like a flame in isolated spots throughout the centuries. It is a very highly specialized form of prophecy, having traditional machinery such as the angel commentator, the symbolic beasts and the four square city of Jerusalem. As orthodoxy will not easily accept a mystic, so again it is at first hesitant to accept the prophet who, by the very nature of revelation, brings something new to challenge the established. And there are indeed false prophets.

A saint is not the same as a mystic. It is a wider term than mystic, since the essence of mysticism is the conscious cultivation of the inner life. Mysticism is the introverted way of being holy. The Hindu would say that the first implies the second. The Christian would not. There is an introverted and an extroverted way of holiness. Sainthood covers both, while mystic refers to the former. Some saints are mystics, others are not. The introverted saint treads the mystical way.

Very often revealed truth comes to prophets, mystics and saints in the form of visions. Frequently these chosen men are of the psychological type known as visionary. However, it must be understood that a visionary is merely a person who belongs to a special psychological type and that the capacity to see visions does not make one a prophet or mystic. Nor is it absolutely necessary that all mystics and prophets be visionaries. In fact, the mystic who sees only in terms of strong visual images may be one who is only on the lowest rung of the mystical ladder, where images crowd the psyche and the would-be mystic has not yet learned to fasten his imagination on God. On the other hand, the disciplined mystic may at the end, like St. Theresa, receive the revelation of truth in the form of vivid images.

One who is a visionary is, then, no more than one whose psychological makeup causes him to think in terms of images which seem more clear than objective reality. With it usually

goes the tendency to read symbolical meanings into these visions.

Lastly, let me put it this way, a poet may be vague, but a mystic hates vagueness. A poet is a man who mixes up heaven and earth unconsciously. A mystic is a man who separates heaven and earth even if he enjoys them both.

More later.

Sincerely,
Paul

11. Poetic Language
February 8, 1963

Dear Gail:

Poetry is actually the language of the Gods. It is difficult to find another medium that expresses ideas so clearly as that found in the lines of poetry, hence the means in which the sacred scriptures are written. It is like music, melody or rhythm—and it helps to put the idea into the mind!

The poetic form is difficult, but once a writer learns how to use it, he can make his poem carry fresh and startling meanings; give vitality to the reader and make his message well remembered. Hence you see the reason that all good writing is done in poetic form—be it in the free verse form, heroic couplets or Spenserian stanzas. So many statesmen have been poets as well as being successful in state affairs. You will note that Lincoln's Gettysburg speech is free verse poetry, also, the Declaration of Independence. When you get on a higher plane of thinking you will find the ECK Masters and saviours speaking in a similar vein—in poetic form. Take for example the Lord's Prayer or Sermon on the Mount—both poetic form.

One reason why the writing today is often bad is because writers are not well versed in the poetic form and cannot write a good poem. Very few people realize how many different things a good poetic pattern can do: how many different types of feelings it can convey. For this reason I urge you to watch your feelings when reading scripture, prayer, or religious writings. You will see how it takes over and puts its idea into your mind that this is the final answer to your problems. This line "I am the Way and Truth, no man comes to God except through me!" is beautiful poetry—it has emotional punch, drive and quality. It drives home the point

without wastage. If it was given in straight-forward language it might have spent an hour explaining the message, without the force and drive of these words.

This is the reason that Latin is a good language to learn. It teaches the poetic form. Greek is also a good basic language—and the priest said the other night the Bible was written in Greek because of the populous of Greeks in Palestine; this is partly true, Greek is a good language for expressing poetic forms; therefore, the first Bibles were made in this language. It is somewhat better than the Jewish language for expression!

What I am trying to tell you is—the human race in America has gone from Shakespeare to Mickey Spillane. Quantity has replaced Quality. The Bible has been rewritten by some into common everyday English. This means that the poetic form has been dropped and it doesn't have the punch. Because of this we are rapidly developing into the cult of the ordinary! A sad affair because most of our books and novels today are written to give us the message that it's all right to be ordinary!

Man was made as an ordinary being, hence we can be ordinary! I find this true in society that once you act out of the ordinary you are pulled back into line! The ordinary man says don't be different, it dangerous.

What has this got to do with the spiritual? The answer to that lies in the fact that the closer to that unknown quality we call IT (instead of God, for IT encompasses all!), the less one can describe his experiences. So he starts writing in verse using symbols to express his experiences and relationship with IT. The mystics must use symbolism to tell what they saw and experienced! The ECK Masters and others do not even write of their experiences—they express it in parables and verse—but they are above writing. Writing is

fairly low on the communication scale. Let me put it this way in succession from top downward:

1. Knowing—direct cognition
2. Looking—or the psychic senses
3. Thinking—mental telepathy
4. Music—the expression by vocal means
5. Talking—expression in symbols and parables
6. Writing—expression in verse, etc.
7. Body contacts—sex, touching, etc.

This isn't exactly right, but somewhere near on the communication scale. Knowing or cognition is the total thought. This is the pattern of thinking for the mystics; instead of the parts of a thought which the average person looks at and resolves into the whole. The mystic looks at it backwards because he sees the whole and breaks it into parts. The academic mind accepts authority, book knowledge and material facts; the mystic works by intuition and direct knowledge. His life, deeds and habits are completely senseless to the practical man. Since his language is clothed in strange verses like *Revelations,* St. Paul's letters, St. John of the Cross's verse, in addition to most world scriptures, one must adapt a special point of view, which has no yardstick in our daily communication pattern.

A mystic tries to communicate to his fellow mystic in a special language like an engineer will write his message to his coworkers in engineering jargon. Only the mystic generally has to hide his meaning since he is harassed if he comes out too strongly in his poetry on his experience of the IT.

The academic mind doesn't understand what he is saying for it doesn't have a standard by which to judge it. So he has

to say that the mystic is half-crazy; but you must remember that the great mystical writings have been mostly in times when men were accused of heresy if they were outspoken, so for self-protection (another reason) they clothed their messages, or wrote in a double standard. You can make two meanings of their writing; this is why so many interpretations of the Bible are possible.

We have very few mystical writings being done today. That is unless you give credit to Thomas Merton, Rabindranath Tagore (Hindu) who died in '45; or Sri Aurabindo. Mysticism seems to have gone underground because of the ridicule it receives. There are others but I will mention them in other letters from time to time. Since the mystic is striving for one thing—his increased awareness of IT, he is not really on top of the individualistic scale. I would say those who know how to have out-of-body movement are at the top of the spiritual ladder, followed by the mystics and on down the scale to the ordinary worshipper.

I plan to raise your sights higher on this study through another letter on those persons who can leave their bodies at will—for there are many different scales of them.

More later.

Sincerely,
Paul

12. States of Mysticism
February 14, 1963

Dear Gail:

This time I want to dwell upon the states of mysticism which bother so many students of the Occult. First, let me say that visions, voices, and phenomena are not mystical aspects at all. The mystic is one who holds to "the doctrine or belief that direct knowledge of God, of spiritual truth, etc., is attainable through immediate intuition or insight—in a way differing from ordinary sense perception or the use of logical reasoning."

I read a story somewhere to the effect that Mohammed once compared a scholar or philosopher who writes about mysticism without having had any mystical experience to a donkey carrying a load of books. Get the point? This is the reason so many books on the subject have no real meat in them!

The cosmic consciousness or illumination in which a man gains the understanding of God is not a state of supernatural or supernormal phenomena, but one of natural growth. He grows into this state of being. The Christian mystics, St. John of the Cross, St. Theresa, Suso and others, differ from this point of view. They make claims that their experiences of illumination are supernatural gifts from God. The cosmic experiences differ in those experiencing them due to the separation in time, space and culture, such as St. Theresa in Spain (16th century) and Buddha in India (5th century B.C.). No matter how much they claim to have become a part of God, they don't change in customs or habits to any great extent; that is, they remain a Negro, Jew, Hindu, Spaniard or Roman—that part of them seldom changes, only their senses, only their inner being! Of course, this is reflected outwardly

in manner, facial expression or expression. Some saints were far from the ideal of sainthood when you study their personal lives—it is only what they represent.

Pantheism is a mystical idea, even if it is adopted on purely logical grounds by a thinker, who considers himself a realist. Many western orthodox faiths throw out pantheism because they think of it as a pagan faith—it is not pagan, but a faith built upon mysticism. However, I won't attempt to go into this now.

Here are some of the characteristics which one gains through enlightenment: (1) moral elevation, (2) intellectual illumination, (3) sense of immortality, (4) loss of fear of death, (5) loss of sense of sin, (6) authoritativeness, (7) positiveness of character, (8) sense of beyond, (9) impersonal tone, (10) feeling of exaltation, (11) feeling of other worldliness, and (12) sense of loneliness, for no one can understand the actions and language of a mystic.

There are two main types of experience of this God consciousness. (Often, they are called enlightenment, satori [Japanese], rapture, trance, and cosmic consciousness.) They are extrovertive and introvertive. The first is called the "outer way or outward way," or the way of extrospection. The other is called the "inward way," or the way of introversion. The essential difference between them is that the extrovertive experience looks outward through the senses, while the introvertive looks inward into the mind. Both culminate in the perception of an ultimate Being—what Plotinus called the One-with-the-Perceiver, realizing his own union or even identity. But the extrovertive mystic, using his physical senses, perceives the multiplicity of external material objects—the sea, the sky, the houses and trees—mystically transfigured so that the One, or the Unity, shines through them. The introvertive mystic, on the

contrary, seeks by deliberately shutting off the senses, by obliterating from consciousness the entire multiplicity of sensations, images and thoughts, to plunge into the depths of himself. There, in the darkness and silence, he alleges that he perceives the One—becomes a part of it—not as a Unity seen through a multiplicity, as in the extrovertive experience, but as the wholly naked One devoid of any plurality whatever.

The time in history, space and culture has no bearing upon the type of mysticism one can experience. It is rather an individual development—and the bent of the character of the person who is seeking this experience. Some examples of the extrovertive mystics are: Meister Eckhart, Catholic; Jacob Boehme, Protestant; Plotinus, Roman philosopher; and others. Some examples of the introvertive mystics are: St. Theresa, Catholic; Buddha, Hinduism; Van Ruysbroeck, Catholic; St. John of Cross, Catholic; Herfiz, Sufi; Rumi, Sufi; Al Ghazzali, Sufi; Arthur Koestler, non-sectarian.

The latter group uses the images and symbols which I have spoken so much about. Their terminology is that which is so mystifying to readers. They use metaphorical expressions common among themselves: "darkness," "emptiness," "void," "silence," etc.

Placed side by side the common characteristics of the two goes like this: The Extrovertive Mystical Experiences: (1) The Unifying Vision—all things are One. (2) The more concrete apprehension of the One as an inner, or life, in all things. (3) Sense of objectivity or reality. (4) Blessedness, peace, etc. (5) Feeling of the holy, sacred or divine. (6) Paradoxicality.

The common characteristics of Introvertive Mystical Experiences are: (1) The Unitary Consciousness; the One, the Void; pure consciousness. (2) Nonspatial, nontemporal.

(3) Sense of objectivity or reality. (4) Blessedness, peace, etc. (5) Feeling of the holy, sacred or divine. (6) Paradoxicality.

Now let me list another category:

God is:	World is:
1. Reality	1. Illusion of appearance
2. Pure unity	2. Multiplicity
3. Relationless	3. Sphere of relations
4. Infinite	4. Sphere of finitude
5. Outside space and time	5. In time and space
6. Motionless, unchanging	6. Perpetual flux

This is all the space needed on this subject tonight. Now to move along to another point. You spoke of not being able to find what you wanted to believe, and have faith in, the other evening. My suggestion would be that you start reading holy scripture: Bible, Bhagavad Gita, Upanishads, etc., that are interesting and familiar to you. They are all offsprings of the Shariyat-Ki-SUGMAD, the ancient scriptures of ECKANKAR and will bring you an understanding of what you want.

More later.

Sincerely,
Paul

13. Self-Analysis
February 18, 1963

Dear Gail:

Now the discourse on self-analysis. One must be careful not to mix this with self-examination, because they mean entirely different things. Self-analysis means to look at yourself from a detached plane, to make something known to yourself, which might or might not be of use to you. It refers to looking over a problem, or to perceive the qualities of your own being. Whereas, self-examination is to look at one's self with negative ideals and find only that which is very sinful, therefore, things to be ashamed of, frequently. Self-examination usually results in finding qualities within that you'd rather others didn't know about; things you try to fight away.

The idea of self-analysis is certainly not a good approach for a westerner but it often does settle the problems of the inner man. Too much is said about Socrates' aphorism "Know Thyself!" This is a perfectly good piece of logic, but too many take it for granted. Consequently, they believe that they can examine every corner of their life and come up with a perfect solution. Nothing could be further from the truth! Again, suppose that one did root out all those aberrations within himself, scrutinize them, and reach a decision regarding his problems—which would be perfectly all right, but how is he going to dissolve those things which are not of any use to him? This is the difficult task.

In the field of psychology and psychiatry one is told not to become involved with self-examination or self-analysis. There is a good reason for this, because the individual actually becomes involved with the emotional body, and involvement with this side of the self is not prudent. This is

the individual problem of sensitivity training which creates more harm than good. Self-examination or self-analysis is an old Kal trap and only creates another problem, namely, being involved with the involvement which is already there. Sounds silly, doesn't it? But this is what happens. The basic trouble with this sort of thing is that one becomes too introverted and all his attention is inflowing instead of proceeding in a normal manner by outflowing to the external. Thus, he becomes an introvert and many troubles follow because he cannot solve extrovert problems—those problems of reality which one must face daily. This is one of the basic reasons employed by psychiatry in demanding that a professional practitioner do the job for you, so you won't become too involved in yourself.

So you see, self-analysis is all right if you don't get involved. That is with yourself! You need to stay detached from yourself—which is a hard thing to do. On the other hand, should you let someone else do this for you who is not trained in the field of psychology or psychiatry, a grave danger lurks—and this danger can be serious. I mean should an individual permit a friend or a relative to attempt to give him an analysis of characteristics and traits with the expectation of a general overall solution for himself—great caution should be exercised—because overt behavior patterns may be at work in the analyzer, some revenge might be gained by telling the listener something which might sound bad, or poor judgment of others might be evidenced by the analyzer's solution

This is the reason that you should never listen to anyone who tells you that you are sinful, guilty of certain behavior, bad, indifferent, or that sort of thing. The informer may be setting a trap for you, hoping you will fall into it—and then take advantage of you. You've heard parents tell their

children such things as: “Johnny, you’re a bad child and you are always taking advantage of your sick mother!” This is the cunning work of the covert mind. Covert refers to the fact that someone is secretly hiding their anger against you—in order to gain revenge, or control over you—and bring you under their influence. A mother who tells her child this sort of thing wants to control him—wants to make him suffer for making her suffer. Remarks made to you by persons in a casual manner often display what they really mean. Some outstanding remarks of a covert person are: “You can’t do that, Joe! People just don’t do that kind of thing! What will everybody think of you? You’re stupid to act that way in public!” or “Joe, will you stop that humming at the breakfast table? You are a grown man! What would your mother say if she heard you doing this?” And, on into the night goes a continuation of similar remarks by this type of person; always correcting, always trying to make people conform to their desires, and continually looking for some method to control others.

This type person feels and acts mean when they cannot get their way—and sulks in an immature manner when you refuse them something! You’ve observed the pattern. Then they start out on a discourse pertaining to what a queer guy you are, what a dunce, what a problem you’ve got, and what a failure you are to society and your fellow man, possibly ending the tirade with comments pertaining to the disappointment you cause him! This typical stuff, which you hear daily! Actually, what you are and what you want to be is nobody’s business but your own! The next time somebody starts this, remind them of the aforementioned.

This explains why self-analysis and self-examination are seldom helpful for the average individual. However, there is a technique by which one can analyze himself and avoid the

distress which would otherwise be created. By the way, I've seen many people get into self-analysis and become fit candidates for an institution! Since we've got to live out this life, and many more in reincarnation states, there isn't any great need to rush indiscriminately to ascertain the cause of our dilemma. Of course, one wants to gain insight about one's self! But there is a positive manner in which you can approach this problem!

As an example, let's say that a person is shy with other people. He knows this and wants to overcome it. It would be a simple matter for him to read anything he can find in the public library on shyness (found in the education department among the books on psychology). He might trace shyness to a common quality—perhaps it comes from a fear of doing something which is connected with a certain event in childhood. When he understands that other people have the same quality in them—that there are millions of people who are shy also, then he isn't apt to feel that it is a personal problem after all. This enables him to search out this unlikeable quality, scrutinize it, and realize that it came from a certain time in his life—which he determines by examining the picture (recall I wrote a letter on memory files—that is, pictures concealed in a "file"). The idea is, to set this picture up in his mind, then to mock-up (imagine) another just like it, side by side. Then, push them together, face to face, and screw them together (down). This will blow them completely out of his mind, because he has followed an old law of the universe—which you probably learned in physics. "No two things can occupy a single space at the same time!" Remember this in physics?

Creating a perfect duplicate of any condition causes the vanishment of any existing condition or part. A perfect duplicate is an additional creation of the object, its energy

and space, in its own space, and its own time, using its own energy. This violates the condition that two objects must not occupy the same space, and causes vanishment of the object. If this is not clear let's talk about it sometime.

More later.

Sincerely,
Paul

14. Metaphysics of Mysticism in Eastern Philosophy

February 22, 1963

Dear Gail:

One thing which I want to point out at the onset is the apparent controversy of Indian philosophy. There is something about the peoples of the Orient that tends to make them announce the obvious in a tone indicating that the thought must seem unique to any westerner. Indian philosophy may be the most profound in the world, but the Indians seem to think they have a corner on even the mildest of good thoughts. "God is love," a swami will intone, his eyes boring into yours to see if you can possibly understand this idea. "Our message to the world is that we should love one another and be kind to all. Please convey this to your people."

I always want to tell him, but I don't, because he would not believe me, that we too have been repeating these thoughts for centuries, but we are still faced with the problem of how to put them into practice. The Orientals have no corner on the market concerning a certain division between what they say they believe about love and kindliness and how they practice this between themselves. Nevertheless, their view of life is one of the most penetrating in the world. Possibly, the most penetrating would be Vedanta, Zen Buddhism, Sufism, and Christian mysticism—though not necessarily in that order! But the greatest is ECKANKAR, for it is the original source and all these are the offshoots of it.

I've tried to develop a short cut into the inner sanctum of the metaphysics of mysticism of Oriental philosophy. No problem of greater or of more moving import confronts anyone than that of possible awareness of his own

consciousness, the deep significance of the place he occupies in the world as a whole, and of the purpose he should first discover and then pursue. This consciousness of Self (me, I, soul, spirit, or spark of divinity within one's being) is the primal spiritual experience which causes one to penetrate into one's innermost being, and at the same time causes one to penetrate the universe. I cannot behold this universe in the same way that I could see some spectacle before the eyes for I, myself, am part of it; I aid in its formation; I am—as it were—fellow actor in a kind of drama, the variations of which depend on my subjective life which expresses its manifold incidents. My affective states are not to be considered as mere accidents, of interest to no one but myself, to which the universe remains impassive, for thereby I penetrate into its intimacy and participate in the innermost workings of its life and gain the revelation of its mystery.

Human science is peripheric and essentially centrifugal; it makes a study of the visible part of the sensible world, the surface upon which, so to speak, thought reflects itself upon itself. Spiritual science is, on the contrary, essentially centripetal, it studies the internal thought from internal planes, thence to deeper and deeper ones, approaching nearer and nearer the non-thought area from which all life proceeds and in the last analysis is the one and only Reality.

The discovery of Self, and placing the consciousness in this Self is, first of all, an act of inward retirement. It is not an act of introversion, but that of looking into the invisible world; conquering it, and therefore conquering the outward. Once this is done, there is an experience of joy in the revelation, the universe is no longer an object outside ourselves, a mystery to be resolved, we no longer contemplate it from without, but from within (again, this is not an act of introversion). Its secret is our secret. This

discovery, far from causing us a sense of misery, becomes a source of confidence and of light and we soon begin to suffer when we refuse to draw from this well. Then, after having lived long in the world as a stranger, he who finds self-awareness, perceives a new world and takes over as cause, and eventually obtains the direct perception of superior planes.

Okay, I shall start from this point. *Life is basically a divine spark*. The definition is that the spark of life which makes up the individual unit called person, etc., is a static in God's universe. Therefore, this life spark has no mass, no motion, no wavelength, no location in space or in time. It has the ability to postulate and to perceive! Secondly, this which I call Soul which actually means zero-somethingness is that point of awareness called the Tuza by those who practice ECK. *It is capable of postulates and powers*. Therefore, space, energy, objects, form, and time are the results of the powers or agreements by the Soul, they are perceived solely because Soul realizes that It can perceive them.

Thus SPACE is a viewpoint of dimension. ENERGY consists of postulated particles in space. OBJECTS consist of grouped particles. TIME is basically a postulate that space and particles will persist. The APPARENCY OF TIME is the change of position of particles in space.

CHANGE is the primary manifestation of time. So what does this add up to? That the highest purpose in the universe is the creation of an effect. Get that? Soul is the creator of an effect! The cause which brings about the effect of one's own volition, and the ability to Tuza Travel.

This short dialectism brings us to this point. *Existence or survival* or individuality is purpose of Soul. But it must have considerations or laws by which it can operate. All laws are

considerations of somebody, somewhere, sometime! A consideration can become hardened into a law! A law that is obeyed over a long period of time, possibly centuries, will develop into a faith (belief) that it is God's law—when perhaps back in the misty past, some person made the consideration and it stuck, that is, became law.

This is probably getting pretty far-fetched for you at this point, but I'm leading you up to that point where you can stretch your mind for the acceptance of much—many ideas—that broaden and deepen it. Then, show you how to move into this position of Self-Awareness and stay there.

More later.

Sincerely,
Paul

15. Metaphysics of Mysticism in Eastern Philosophy (Continued)

February 23, 1963

Dear Gail:

To continue with the same line of thought in my last letter, I'll proceed to launch into the subject without further delay. My first point is a reiteration of a thought listed some time back. The primary condition of any universe is that two spaces, energies, or objects must not occupy the same space. When this condition is violated by perfect duplicate, the apparency of any universe is nulled. One thing can occupy the same space—that of two Souls—together, or one in any space, otherwise, no.

The cycle of action of the physical universe is: Create, survival and destroy. Hence we are back again at the idea of the Trinity. This is the basis of the trinity which the religions are always speaking about! See what I'm talking about—the pattern is beginning to put itself together!

Survival is accomplished by change and force, by which persistency is gained, better known as time. Creation is accomplished by the birth of an idea. Complete destruction is accomplished by the destruction or loss of interest.

The Soul, in practicing force, brings about the persistence of unwanted existences, and so brings about unreality which includes forgetfulness, unconsciousness and other undesirable states in the mental realm. Bringing yourself to view any of these conditions devaluates that condition. By that I mean, Soul looks at the memory of the time that condition was created. This will cause it to fade out of the mind completely. Also, if the self will create a perfect duplicate, it will cause the vanishment of its existence. A perfect duplicate is an additional creation of the object, its

energy, and space, in its own space, in its own time, using its own energy. This violates the condition that two objects must not occupy the same area and causes it to vanish.

So much for that. I'm changing the trend of thought for a few minutes to something more enlightening. Knowledge grows as the sense of being continually reborn out of darkness into light advances. This is what we experience as we travel Eastward, so to speak. Yet though truly we go into a world of light, a world lit by the undying sun of pure intelligence, when we journey toward the ancient East, we go, too, into a universe in which the chatter of conceited, opinionated Western minds must be silenced. The idea of mystery as stated in the foregoing is the conclusion of the western mind—that life must be a mystery—that God must be a mystery and the clergy holds the key to the mystery! All orthodox religions work in the field of mystery, making everything a mystery to their followers. Therefore everything is made a mystery for us. Once you brush aside the trappings, rituals and rites you can see into the heart of all things. For example, I've explained the trinity—should there be any mystery about it? Of course not! Then think about the gradations of this know-to-mystery scale! Locate yourself on it and then suddenly you will begin to see the light in a different manner!

The Christian missionary societies have declared that no one can be saved, that is enter into heaven, except through the Christian trinity. To them, those outside Christianity can only be saved by receiving the light of a western religion. But with the opening of the West to the psychological religions of the East, like Vedanta, the western religion is beginning to view it in a more understanding manner. Less and less, today, is western man sustained or vitally guided either by the doctrines of orthodox Christianity or by the

values and disciplines of classical humanism. With the advent of Existentialism (this is a branch of philosophy formed in the West by Soren Kierkegaard in the 18th century) which has developed into recent times through Jaspers, Heidegger, Sartre, and other thinkers, which is an introspective humanist theory which expresses man's intense awareness of his contingency and freedom; a theory which stresses the individual's responsibility for making himself what he is, and that he is a creature of God and his subjective aspects are to be studied more than his objective aspects. With the advent of this branch of philosophy, the civilization of the last five hundred years in Europe has been resolving, and accepting the idea that it can only be renewed as part of a greater whole which will embrace the world.

Actually, the foregoing might be summed up as follows: Now the time has come for you to cast off the shackles which have chained your mind. The teachers mentioned previously—as ideal examples—are ONLY a step on the path into that which you are seeking! Henceforth, when you read the mystical writings of many of those spiritual giants you will begin to see how limited and orthodox they were! Therefore, despite the fact that they were more advanced than the average man, and may often still be considered advanced, yet, you can and are advancing past them into a wider, broader knowledge! Am I proceeding too fast for you? I don't think so! Here is the way to advance into the light of knowledge: Hook your attention and knowledge upon some truth, and follow that truth until you find a wider, deeper truth to advance to, and so forth up the scale of life to God on practicing the role of being that which I Am! Remember, I mentioned this on Sunday! Henry Miller said, "I desired to be the writer six months ago, but today I am the writer!" When you reach the plane of the inner world and come face

to face with the Living ECK Master in all his Atma Sarup, you say, “I am He!” Understand?

More later.

Sincerely,
Paul

16. Theory of Games

March 1, 1963

Dear Gail:

This time we will talk about the theory of Games! In the intellectual world there is a phrase called Games State. This is the interesting study of people going through Cycles of Action set up for themselves, which must be considered merely a game, when viewed objectively. Take for example, the study of Napoleon, Queen Elizabeth, Columbus and hundreds of other historical personages—if viewed objectively—these parts of history, present themselves like a game. Shakespeare called it a stage upon which each of us played his role and disappeared. However, if viewed like a game, you can see the rules, conditions and the strategy played by each player. If placed beside a sports game you can almost see the image pattern being followed out! It is amazing to stand off and view such activity portrayed by the human race!

Every individual plays games until he gets into that state of Self-Awareness, rather into that God-state where he's in tune with the Divine IT. Here he is in a total awareness state. He doesn't have to play games here. But, as long as he is dwelling on earth and in the state of materialistic mind, he plays games furiously for his life suddenly has nothing else if he should run out of games and his goals or activities.

In life, the game state and non-game consciousness are of vast importance to the individual. The reason for this is that all games are aberrative. All earthly events are directed toward establishing some sort of game. Therefore, it is of the utmost importance to know exactly what these are, for one wishes to win—and if one is superficial about it he stands to lose his game.

When one wants to become free of certain limitations in life, when he realizes that he cannot play the desirable games he wishes to play, then he must release himself of a certain game consciousness, to play a different one—that is, a game of his own. To do this he simply erases the aberrations bothering him in the Games he is now playing and works opposite the condition of the non-game state. To gain a quality of self, one doesn't work on the opposing quality to be erased, instead, he builds up that quality within himself by rising above it as in ECK.

Take a look at the ECK Masters. Each is a non-game player. Each gives the ultimate goal to reach, but lays down no laws nor rules; most founders of religions are non-Games players. But it is the chief disciples of these religious leaders, who follow and establish the rules of the game for their followers. For example, take Christianity. Look at the rules and conditions established in Christianity. As you know, a game is an attempt to achieve an agreed upon goal.

Consider Christianity further: First, it's the right game for some people. This, of course, affronts those who claim it supersedes all others and is obligatory on all. Christianity tends to be a predominantly Judaistic religion, due to St. Paul's emphasis, in addition to the primitive Judaism in which Jesus' teachings has been bedded. Carlyle referred to it as those Hebrew old clothes, and to those desiring to play another religious game, it is alien. In truth, St. Paul made the rules, selected the rituals, rites, laid down the laws, and proclaimed the game to be the best; and that all other games were in the minority. If the individual can cheerfully accept the responsibility of playing the Christian game, he follows the rules and plays to the best of his ability. It should be understood, then, he is playing somebody else's game and—not his own—frankly, for the benefit of others. (Remember

my discussion on the Yang and Yin?) If I accept the responsibility of playing the religious way then I'm doing it for the benefit of the leaders. Understand? This is true of all religions, true of all business and economic fields, professions, and of this civilization. Therefore, you have the choice of what profession, what religion, and what essentials you desire, but the civilization and culture is another basic—thus you are forced to play the game according to how somebody else wants you to play.

Is there any way out of this?

Of course there is. You don't have to play somebody's game. Napoleon didn't! St. John of the Cross didn't; Rumi, great poet of Persia (8th century) didn't. And of course the hippies are not following the rules of society. One could go on and name numerous others who didn't. How did they achieve this? I'll explain it in my next letter.

More later.

Sincerely,
Paul

17. Theory of Games (Continued)

March 7, 1963

Dear Gail:

Those who are good games players are usually healthy and respected individuals. Great Britain is a country in which sport is considered an important part of living. Those who play rugby, cricket or any other games are expected to abide by the rules and play the game well. A player who will not play by the rules does not last long, and a poor player is not tolerated very long. The player who takes the game too seriously and forgets that it is a game takes the fun out of playing through his grimness. The player who considers he has to play because he has no other choice does not play well. If he considers himself a slave rather than a willing participant, he does not even play as well as the person who is working at it.

The Roman games can also serve quite literally as an example of this. The free man who went into the arena of the coliseum to face the lion for the game of survival, participated much more fully and ably than the man who did it for a living as in the case of the professional gladiator. If he used a weapon which gave the lion some chance of losing, thereby making the outcome unpredictable, then the game became more thrilling. No sane man would have been irresponsible enough to play this kind of game unless he knew the rules, the goal, and thought he could win.

The gladiator went into the arena as a paid player. Perhaps it was difficult to find enough men who were adventurous enough to fight lions or who were insane enough to fight their own fellow men, so they resorted to the practice of training and maintaining a corps of trained

professional players who were well paid. The gladiator took his job more seriously; he had to if he wanted to survive. Those who won against the greatest odds were the ones who were best paid and the most respected. Nonetheless, as soon as the game required professional players, they lost some of their appeal because they became more serious. The early Roman games were played for pure fun and they brought about a high degree of competition and mutual respect between players. Interestingly, the early games were not particularly life or death struggles. When Rome became more powerful, the idea of professional playing began to grow; perhaps because the Romans were less willing to gamble their own efforts when they already had so much. The gladiators took their work seriously and each year saw an increase of seriousness in the games. They became more and more low-toned. The battles became bitter and bloody on an increasingly larger scale.

Finally, the gladiators started fighting slaves. This conserved the gladiators and provided more blood. The slaves were offered freedom if they won. Sometimes they fought a fine battle, but often just waited to be killed. Slaves did make good fighters and so it took more and more slaves to satisfy the onlookers. They kept trying to make the games more thrilling by making the stakes more important and the games more spectacular. The more serious the games became, the less thrilling they were. The Romans had lost sight of the fact that a game is best played by one who desires to play it; it is played less well by one who works at it and who tries to make it more convincingly real in order to duplicate the thrill created by the free player; likewise, the game becomes virtually no game at all when one is a slave to it.

The game can only be played when the participants

agree upon the rules and the goal, then proceed to make the achievement of that goal important. There are two ways of ending a game: one can lose or win. The Christians did not agree upon the goal of the Roman games. They believed the goal of freedom would be accomplished whether they lived or died. The refusal to play the Roman game either in or out of the arena brought about the end of not only the arena but the Roman Empire as well. The whole structure of the Roman Empire depended upon the idea that life was very valuable; and that living life as a body was very important. The Christian realization of immortality undermined this whole idea. There was no point in fighting for life where a greater freedom could be gained through dying. Since the early Christians were infused with the belief of their immortality, they no longer played by the same rules as the Romans. They apparently had a better set of rules because Christianity survived and the Roman Empire succumbed.

The Christian faith itself has gone through several cycles of play, joy, work, seriousness, intolerance, slavery, endurance and the Inquisitions. When it has reached the point of enforced or inhibited slavery it has lost its goal of freedom and usually, some radical change like the pilgrim emigrations or the rising of revolutionaries like Luther, brought the game back to the level of play or work. Christianity, like any game, is as good as the people who play it—out of desire to participate in it—since they willingly follow the rules. When the game becomes enforced on inhibited people there is less understanding. When it becomes work there is more seriousness and less spirituality and a deterioration of the movement begins. When it becomes slavery, the game must either degenerate into the finality of certain failure or provide freedom to being a new

game, or something must occur to bring it back to the level of either work or, preferably, play. This is merely used as an example; since this same cycle of play, work and slavery can be found virtually in any human activity form—family relations, jobs or governments.

There are two or three ways of breaking up the games of others, and get out of the games state. First, is to completely ignore the rules which have been listed and make yourself immune to what others say of you. That is to say, if you do not want to follow a certain line as set in the social standards between boy and girl, refuse to play the game. As pointed out previously Luther didn't intend to play the religious game the way the Catholics played it—this caused them to be at odds—and Luther set up his own game which is now being played on a world-wide basis. There are hundreds of examples which can be referred to—but, if you don't want to play the game according to the rules which society has set, then society will as a whole turn on you to punish you for not playing the game in the fashion which has been established. This only means that you must be the master or the slave—once anybody starts playing the game his own way—as explained in the article on Yang and Yin—then he will need to watch his step. You must always play both sides, and never let the members of society know your true purpose. Stay on the subtle path. In eastern Europe the people have become so accustomed to having to play the Communistic game that they can laugh at the Communists with a completely straight face.

The other way to get out of the games state is to be completely objective. Be detached from life and by being detached from the games situations you are not caught up in them. This is the way the Christians beat the Romans at their game. They couldn't get interested in what the Romans were

doing, even killing them in the arena, because by dying they were going to heaven—so they thought.

More later.

Sincerely,
Paul

18. Spiritual Disciplines
March 14, 1963

Dear Gail:

I keep reiterating for you to hang your belief upon one thing, one saying, one example of religious life, or something of your own choosing. Until you do this I'd like to suggest a couple of verses from the Shariyat-Ki-SUGMAD for you to repeat to yourself until you have them so well memorized that they become part of you. This is the first one:

"Hence, the Supreme Doctrine is the Voice of the SUGMAD. He who follows the golden arrow and crosses the mighty Moat of Heaven, where within the deep ravine sparkles and shimmers the strange translucent mist, enters into the Secret Kingdom of the Holy SUGMAD.

"The Voice that calls him is that which beckons all to take the first step upon the path, pass through the narrow gate and receive the graces of the Holy of Holiest. Only he who is pure will be able to partake of the arcane ecstasies, and become aware of the Divine Ground of Being.

"Within the Temple dwells the SUGMAD. Unapproachable in ITS state, except by the purest of Atma, words are without sounds and the senses reel before IT. Descriptions are unworthy of IT. The Atma can only experience the SUGMAD in the state of freedom. Those who are faithful will be free and able to live in the radiance of IT.

"Fasting, eating certain foods, praying, beseeching, pleading, practice of austerities, and the love of the SUGMAD will never lead the Atma into the secret dwelling place.

"The SUGMAD is engaged only with life and the Atma, and never with forms, symbols and objects. The Atma is immortal, cannot be injured, pierced, broken, wronged, drowned or stolen. It is peerless in the Vision of IT."

Here is an alternate verse which you can memorize:

"Life is spirit, and spirit is static. Life is not chemistry or germs of matter. Knowledge of light alone will give you knowledge of life, for light is the source of all knowledge, and sound is the spirit, or life itself.

"Soul of man is inborn and indestructible. It has no age, no classification in accordance to earth measurements, and it can transcend time, space and causation.

"Soul is the universal atom of God. Man is attached to forms and so seeks God in the sensory worlds in a sensory way. That is not the true path. And by one's very seeking in this manner, he produces the opposite effect of losing God. For this is using God to seek God, and using mind to grasp mind. This defeats all purpose."

This is one of the keys to the whole of miracles. Study this, memorize it, until it becomes a part of yourself, until it will pop up whenever you want something miraculous to happen! It can change your life completely. The peg is for you to hang your whole life upon these two sets of verses which I've just asked you to memorize, think about, and keep rolling around in your mind. Suddenly you will find your thinking going off into a hundred different channels of thought with each opening a new world, and each one will fit into the puzzle you're trying to solve! Contemplation upon these verses will bring you revelations you've never known before! It will give you a deep confidence in that which you are seeking to believe—confidence in the spirit, that unknown IT.

Next, I want to refer again to the Shariyat-Ki-SUGMAD: "The voice speaks to all who listen. It speaks in the whisper of the wind, the roar of the sea, and the voices of birds and animals. In all things. It tells one who listens that

IT will never bring riches, fame, wealth, healing or happiness to those who seek these mundane gratifications."

Here we find something which is written for those who know mystical writings—it is extremely important, for here we learn of the power of God's word. Relax and meditate upon these lines and suddenly it will burst into your mind—exactly as it is intended for you to know. The spiritual exercises of ECK and contemplation are facets upon which you can lean to learn something when your intuition isn't working just right.

Illumination has so many different degrees of shadings that you might like to look at *Varieties of Religious Experiences*, by Henry James. This is a good reference for any further experiences and you might find it useful to use as a yardstick in your reading and when listening to others speak.

The point I'm trying to make is: You need discipline! Not the kind of discipline usually considered when one refers to control over the conduct and actions of others, but self-discipline, mental discipline and inner discipline! To obtain a better idea of my meaning try reading Thomas Merton's books. He's the Trappist monk who has been publishing a number of fine books on his experiences and his meditations. Another book I've mentioned is *Son of Adam Wyngate*, by Mary O'Hara.

This discipline comes in the form of mental control, emotional control and spiritual control. These are separate and distinctive controls which one must develop. But don't get discouraged—for these do not come in a day's time—often it takes years. It's similar to the man who wants a million dollars and is willing to work for it. He must think, plan and work in this direction. So if you want illumination, enlightenment and the part of self-realization to which you

are rightfully entitled, then you must think, plan and look for it everywhere, in books, in the actions of others, and in your own inner depths. But you must pursue it with everything within you! This is true discipline! Think of the holy man who sits in his same lotus posture the year around, barely moving except for necessities—not even letting the elements disturb him, despite the snow, wind, rain, sunlight and animals—yet he doesn't move for his mind is on that greater IT upon which he is gazing, generally in a trance state. This takes self-discipline! I don't expect you or any other westerner to follow this sort of discipline, but you can keep your mind occupied with something like the memorizing of a verse as aforementioned, even when your hands and body are active with some mechanical task—your mind can still be working on your cherished desire!

One of the simplest disciplines is: The repeating of the name of the Living ECK Master or any of the ECK Adepts who are known to you. You can set a goal like the repeating of the name one thousand times before stopping. You will be amazed at the change that comes over you! Another discipline is that of reading the Shariyat-Ki- SUGMAD, Spiritual Notebook, or any of the ECK Books over a period of several months. By that I mean, reading one chapter daily—start at the beginning and read straight through without missing a day's study. You'll certainly observe a change in yourself!

Now for a change in the tenor of this letter. The God which you always hear people talk about is a public god—quite similar to the publicly worshipped Gods of Rome, Greece and other former civilizations. If you are interested there is a true deity which is beyond the scope of the orthodox God. This God is not that one which is found to be worshipped by the average layman—it is a power which

many people never come to know. This is the power, glory and the IT which is discovered by some saints, scientists, writers and others who are willing to make known their discovery but if you speak of this God, or IT, to others, at once you are branded a heretic! You are no longer in the realm of the orthodox, but an outsider! Now Kant tried to ascertain this Power, or whatever IT is called, through what is referred to as a Method of Inquiry (you can find this in his Critique of Pure Reason), but he failed. Socrates tried what he called the Socratic Method or Argument, but he didn't get to the source of the matter, either. There was a great Hindu, named Tulsi Das, who lived in the 17th century and later became immortalized. To my thinking, he got very close in his experiences with the IT, as he explained his meaning of the IT. His name and works are discussed in a library book which I'll have to locate for you! This God is known to all followers of ECKANKAR as the SUGMAD.

Walt Whitman came close to this knowledge, too, as revealed in his poetry. Also Sir James Jean wrote a book, *The Mysterious Universe*, which contains many answers for those who seek.

More later.

Sincerely,
Paul

19. Problem Solving
March 17, 1963

Dear Gail:

These letters are moving more into the personal element than those in the past. Now I'm going to briefly take up the study of problem solving; of course everyone has problems, but how they get along in life depends upon how well they are able to solve these problems! The human element in life is problem solving!

Often you hear the old adage, "No two persons are alike!" This is a play on your emotions to gain your confidence by the user of the adage! It would be more likely to be correct if I said, "No two persons have the same attitude," which isn't exactly accurate but closer to the truth than the former! Due to the self-interest policy of the individual, his problems always appear greater than those of anyone else. First, let me point out that people and problems come under a classification called: "Morphology—that which is concerned with the fundamental pattern of all things." A problem has an infinite number of solutions, no one of which is right or wrong. A question may receive an answer that is either right or wrong. The right answer to you depends upon several things—First, moral code; Second, environment; Third, childhood training; Fourth, education; Fifth, emotional entanglements or experience in problem solving.

All problem solving is done by creativity! What is creativity? It is the use of the imagination to make a picture within yourself, which enables you to see yourself in the right position, to correctly handle the problem. In other words if you desire to solve a certain problem, you create the image in your mind that it's already solved, thus you see only the end result of what you want. In this manner, you take the

position of it having already been solved, and you simply play or act out the role of it being solved!

The creative force is actually the spiritual force at work within you. If you close your eyes and see the picture of a horse against the screen of your mind, you (The Real Self) is looking at that picture. You can make the horse do anything—run, walk, jump and eat! Therefore, if you have a problem to solve, it can be done the same way: Place the end result in your mind as a picture, look at it from the Self, and form what you want done—then act in your outer life as if it had already been accomplished! This does the trick. I've reduced this to its simplest terms because there is little need of getting into a lot of complexity.

Remember this! The spiritual force (your collective inner forces are your true spirit forces!) is the one which can form your life into whatever you desire. The old adage, thinking makes it so, isn't entirely true, for it is only a part of that which makes up the whole. Imagination, emotional force and thinking comprise the whole. In other words, "The Mental Picture, Feeling and Acting" constitute the total, and this total is responsible for directing your life and solving problems! Endeavor to get any of Neville's books, *Power of Awareness*, and *Awakened Imagination*, would be worth the effort expended, since it would provide a better understanding of the subject.

In order to make use of the imagination, one must become completely still. By that I mean, stilled inside, so that the churning of emotions and mental processes which tend to dart about like monkeys in a cage, will become tranquil. One way to do this is: work on a verse from the Shariyat, one which is properly fitted for this occasion. This is a particular treatment that the Shariyat verses are set to words to enable the reader to overcome any kind of difficulty. It can, if you

are willing, attune you to the level of consciousness to which it attains. It is the supreme Shariyat treatment against fear.

The object of contemplation or self-treatment is the raising of consciousness, and the spiritual exercise is the instrument that enables one to do so. This is the reason I've brought you to this step—through the actual repeating of some Shariyat verse, etc., until it can become a part of yourself. You will be able to consciously lift your consciousness to the point that troubles are not a part of you. For example you are now having a slight health problem! Why not give it a try and ascertain what you can do to regain good health again—for it costs money to be sick—and to be sick isn't at all pleasant! You can start looking within yourself to find a way out. Try it, thereby, make your own discovery.

I'm trying to point out that the way to handle problems is to rise above them, into a clear area of thought, where one doesn't see problems as part, but as a whole and can rearrange them accordingly.

This isn't easy to do when one is upset, worried and fearful of results! I've seen things come to a head (crisis), time and time again, and slide past this point because the crisis didn't exist, except in one's imagination. What can happen to you? Yes, what can happen to you when you have naught to fear for yourself? Remember the verse in which it is said, "Nothing can harm the real Self, the Self will not die, it cannot be split with a sword, etc!" Once you understand this then nothing in this outer life matters. You can be supreme, above all things, for nothing can touch you. Pride is the only thing which can be hurt in the materialistic world—when this is injured there are great problems, but when it's set aside so the self can shine forth nothing can harm the individual.

Now you see problem solving is creativity. Creativity is the basic ingredient of solving hidden problems within one's self. Since you have in yourself the seed of unlimited creativity, if you are conscious of the problem to solve you also have within you the solutions and the means of achieving your goal. Most problems, rather I should say any problem begins in a state of hopeful confusion. Without faith in your ultimate success the problem becomes a frustration. Whereas a situation is not a problem until you allow it to become perplexing. To bring meaning to the general chaotic beginning of a problem, first search for a generic statement of the problem and then specific statement. Solving a problem is much like writing a poem. Both begin with a feeling of inadequacy. This is part of the preparation stage in problem solving.

Many people today can't solve problems due to having their imagination stifled in childhood, classroom or growing years. That is the reason many people are completely devoid of thinking or imagination. They can't and don't want to think—they feel instead. There are two types of minds: first, the concrete or factual mind—that mind which absorbs facts only, and secondly, that mind which is made up of whimsical materials—the kind which can use imagination. Writers know this and write non-fiction for the first type and fiction for the second type. You can tell how the minds of people are turning because of the number of non-fiction books appearing on shelves, and the disappearing of fiction books.

Problem sensitivity is a prime requisite of the creative person. It is associated with a questioning attitude. By the way, a person who has a questioning mind can never be a religionist for the act of questioning destroys faith. ECK says you must never question, but accept what is given you. So problem solving, like creativity, involves the

theory of games, the laws of chance. Straight logical reasoning is not of the creative process. This is where you begin to tie together all the knowledge I've given you in the past letters. You must use that sixth sense, that is, the awareness that a problem exists. The awareness of a problem is only a feeling that one has. It is hard to define, but you approach the problem, and list your feelings with regard to something being amiss.

Then remember the rule that if you understand a problem, it can be solved, and if a problem can be solved you are capable of solving it. A highly creative person loves to solve problems. Not necessarily to find specific answers to specific problems, but a creative person is stimulated by a difficulty. Hence the desire to solve crossword puzzles, anagrams, etc., for the pleasure derived from this type of problem solving. I'll continue with this in the next letter.

More later.

Sincerely,
Paul

20. Spiritual Power
March 28, 1963

Dear Gail:

Instead of continuing with the solving of problems in this letter, I'll return to this subject later. Right now, I'd like to take up the matter of ECK power. Possibly you'd prefer to call it spiritual power, anyhow, it's that power which makes for strength and gives knowledge and power beyond comprehension.

The *first* principle of developing the spiritual power in you is the adoption of an attitude that you are right in all things! It isn't the thought that you can never be wrong, but always hold the attitude that you are allowing another person to point out your error when one is created, regardless of the area: work, social or religious. That is to say, "You can appear to them that you are tolerating their correction!" This might seem to be an arrogant attitude, but I've yet to meet a holy man, saint or religious leader who didn't present this appearance. Writers, artists, and creative geniuses also wear it! Rightly so because it is their attitude, their right, since they do know much more than the average person, inasmuch as their achievements are far greater, and they are nearer the source of wisdom than most! They have built up an extremely strong sense of self-confidence which others haven't—for they have learned to lean upon the divine source of energy and know how to tap the source of divine wisdom, therefore they can afford to be tolerant of those who don't, hence they can be cynical or they can afford love!

The *second* principle is that of adopting the attitude that you already have the ECK power, and it works for you upon any occasion. It's like the old lady who always says, "The Lord takes care of me!" This is a good attitude to adopt,

but don't talk about it with others for they can certainly make you doubt these powers in a hurry! In a nutshell it is prudent to adopt the attitude: "Whatever I do is done always my way, for it's the Lord who guides my spirit to the right thing!" A little homily of my own making that fits the occasion and provides a good attitude to adopt will remind you of that old saying, "You're the kind who can fall into a mud puddle and come up with a dollar in your hand!"

The *third* principle deals with communication. If you have a good vocabulary and a large reservoir of knowledge to draw upon then you can talk your way out of anything, or into anything. Communication can solve most of your problems on any plane of existence, especially this physical plane. Remember thought and communication can be your strongest spiritual power—allow yourself much study along this line! It might not be a bad idea to study the science of semantics (language) for this will certainly strengthen you in many ways. Communication is recognized today in all branches of our lives as the strongest factor for the promotion of understanding. You can employ your ideas of communication, from communication with the SUGMAD, down to communication with a fly! It is definitely one of the strongest principles of spiritual power! A common way of communicating with God is done through rituals, rites, mandalas, mantrams, prayer, and many like symbols—that may be observed in religious services. Mary Austin's book on Prayer, which you'd find enjoyable, pointed this out in a most interesting fashion.

The *fourth* principle for developing spiritual power is not being conventional in any mode or manner, rather, doing things opposite of what orthodoxy teaches. This gives you a certain strength because others will look at you with wonder and awe, that is, with admiration, because they are compelled to live a normal life, and are afraid to depart from it! This

way you create your own world, and the image of this world seeps out upon others, and it colors their thinking about you. It is hard to imagine how much people think of you when they see you as you want them to. This is image projection which is a part of the psychic power development. You develop this by determining the world in which you wish to live; how you look at yourself, and the self-image you desire of yourself. You keep looking at yourself, building up certain things in this self-image until you have a suitable one to present to the public, then suddenly you've got a new world through which everyone looks at you. Thus, you color other peoples' thoughts about you! You can generally do this type of unorthodox behavior by acting in a manner that some people might term sort of acting insane!

The *fifth* principle of developing the ECK power is that of building up this power within yourself. There are two parts to building the use of this power: First, that which is developed in yourself and projected to others. Second, that which others give to you! But you must be the instigator of developing the power so others may pick up your thoughts and images which are projecting from you. In other words everyone is a mirror to you. In this way, you use a person to mirror back your thoughts and ideas! Remember this important point! If you want to develop an image of some kind, that is, an idea for your personal benefit, start talking about it with someone who is extremely interested in you—or somebody whom you know will listen and agree with what you are saying. In this way, whatever you are seeking in your ideas will be returned to you in some form. This is accomplished as your mind builds up the idea that is under discussion when a sympathetic person is an interested listener. However, if you were to tell this same idea to a negative-minded person, they would succeed in tearing it down and destroying the idea, even

though no direct mention nor discussion of the idea was vocalized by them. In this manner, their thoughts and thinking would be projected into you and picked up by you in such a way that doubt would begin to tear down your ideas. Or they may refuse to act as a reflecting mirror for you.

Another method of handling this technique is: Stand in front of a mirror and talk to your reflection. You can tell this reflection your ambitions, goals, and desires; you can, in fact, even order this reflection to fulfill your desires and eventually it will. This is one of the oldest techniques in the history of mankind. I've told you several stories about persons I've known who were always telling about what great people they were and without undue strain on their part, in the course of time, the things greatly desired appeared in their lives. This is an easier way of doing it.

The *sixth* principle of building up spiritual steam is the repeating of a mantram or prayer. I've pointed out to you in a previous letter that you can use parts from the Shariyat-Ki-SUGMAD or from other ECK scriptures and the like. You can even repeat the word "SUGMAD" or any other name concerning IT, and build up this power. You'll be amazed at the strength and power you will develop in the building of knowledge, wisdom and strength through these methods. They actually represent the key to gaining spiritual power. Again, many people gain this power through the singing of hymns. In reality, you can develop it in many ways—it is often helpful to invent your own techniques which are fashioned to fit your own temperament, attitude and type of mind.

Sometime in the future I may develop another discussion on spiritual power.

More later.

Sincerely,
Paul

21. Sufis

March 28, 1963

Dear Gail:

For a few minutes I'd like to dwell upon the Sufis, a sect about which I've often spoken. Among the orders are the Dawish order, the oldest of which works closely with the Moslem religion. The Qadiri Order is one of the most tolerant and progressive orders. This order is distinguished for its philanthropy, piety, humility, and aversion to fanaticism. The Rifaiya Order, noted for its fanatical outlook and extreme practices of mortification of the flesh, including such traumatizing exercises as glass-eating, fire-walking and playing with serpents. The Bedawiya or Ahmadiya Order is a rustic order noted for its rituals around the tomb of its leader in Egypt. The Almohads comprise an order devoted to the conversion of the pagan to Islam. The Shadhiliya Order believes in observing extravagant rituals and rites. The Isawiya Order is famous for its sword-slashing ritual. The Derqawa Order is an astute and orthodox group. The Yeseviya Order has been influential in the advancement of woman in the Far East. The Mevleviya Order is noted for its whirling dervishes. In addition to the aforementioned, there are dozens of other orders—some extend down to the unorganized wandering mendicants or fakirs.

Upon doing some research, you realize that the Moslem religion is the world's largest religion and this makes you wonder where it is? Every eastern country is loaded with the followers of the Moslem religion. The Sufis have served as the Jesuits of the Moslem faith and have carried their religion to every country including Africa, and every nation including America. Like most faiths Islam has branched out and broken

into many different sects. For example, it has been split like Christianity—into two great sections, the Shi'ites and the Mu'tazilites. The Shi'ites are the followers of the orthodox teachings, whereas the Mu'tazilites are the free thinkers. (Hence, the two great sections—Catholics and Protestants—also, the two major groups in Buddhism.) Their struggle has been as bloody as that between the two major groups of Christianity.

I won't attempt to go into their difference nor dwell on Islam since you can easily select good books in the library on the subject. This is intended to acquaint you with the ideas in religion that may still be new to you, at this time. Sooner or later you will start hearing the name Baha'ullah batted around, for instance. There is, incidentally, a chapter in this town. It is an offshoot of the Shi'ite group, started by a Persian who was a member of the Shi'ite philosophical school in 1850. He preached a combination of liberal religious doctrines with gnostic elements.

His disciple Baha'ullah developed the original doctrine into a universal religion of pacifism and humanitarianism, and gave the name to the present world-wide group. This group makes the claim that it will take over all the religions of the world someday. It has a large number of intellectuals in its ranks.

The reason I've spent this much time on the subject is: The Sufis and Moslems have been the finest writers in the religious and philosophical field. Their works far outshine those of the Christian writers. I'm not saying they are right or wrong, but they certainly were closer to God, and far better writers than those in the rest of the world. The greatest of all mystics, al-Hallai, offered himself as a sacrificial victim for the sins of men and spoke in a language so full of Christian overtones you cannot tell the difference.

The Moslem mind is utterly incapable of understanding a God who is expressed in terms of the Trinity and cannot bring themselves to believe He was crucified in the flesh. They have never completely accepted the fundamental tenets of western logic; to them an inquiry into the nature of virtue and goodness is meaningless, since all virtue and goodness comes from God. The greatest thinkers in Islam have been freebooters and raiders of the spirit who have not taken easily to established laws, even the laws of their religion. They have moved like lightning to gain everything; they have adopted the spirit of knowing all or giving up the game. In this way you find that they have made war on heaven to gain all knowledge, or nothing! They do not believe Jesus was God, but the prophet who came to announce God's existence, and later Mohammed appeared to confirm the word of Jesus.

Robert Payne tells an interesting story in his book, *The Holy Sword*. He witnessed a ritual put on by the Isawiya Order (which holds a lesson for you), the famed sword slashing sect of Sufis. In this particular event a number of the order's members went into trance and slashed themselves, and one another with swords for several hours. He saw one drive a sword four inches into his stomach, between his ribs, into his chest. They hacked, stabbed, drove spikes and knitting needles through tongues, necks, cheeks, and body but came to no harm. There was practically no blood, except for a tiny trickle, yet terrible strength was used in driving the swords into each other. But the point is: The leader told him this: "You have to say the name of God over and over again. Then everything is possible!" The next day these men were working at their jobs. They joked about their performance and nothing showed other than a few small wounds. There is nothing in this exhibition to add to the glory of God, but it proves one thing, that if a man has faith, or knowledge in his

God nothing is impossible.

It took a long time to get to this point, but this refers to the sixth principle discussed in my last letter. The repeating of the name of God, verse, or such will build up that protection. That is what the leader of this group said, "You have to say the name of God over and over again. Then everything is possible!" See the point I'm belaboring! And another one: only an Arab philosopher would dare to say that man comes closest to God in the embrace of a woman.

What I've said here is a clue to my thinking—an insight into my philosophy of thought! My thinking comes closer to that of the Sufis than to other philosophies. The western man's burden of guilt is unknown to them—it never bothers me. I am not bothered by a vast series of unresolved theological problems, and do not consider myself a willing servant of an ideal which few can ever hope to approach. My heroes have been different from those of most people and my God has certainly been One in whose direction no others have thought to look. The points being made are progressing in fairly logical stair-steps, however my nature is not the same. I rush into areas of spiritual enlightenment, overstep my bounds, and sometimes have to retreat because I'm left in darkness, in unmapped territory, since I'm certainly without patience. This is one reason that I make war on the Social God, or public God, of the orthodox.

More later.

Sincerely,
Paul

22. Tuza Travel
March 31, 1963

Dear Gail:

The basic point of my thinking in the spiritual field is ECKANKAR, the Ancient Science of Tuza (Soul) Travel. This is the ability to leave the body and see what is going on outside the physical self. This is not what is called the astral body—but Soul—Itself! This is not intended to confuse you, but the point I wish to make is that the real self within is that spiritual awareness which I've referred to as the Tuza or the spiritual unit of awareness! It is often called Soul by the orthodox, but many would prefer other terms for it, therefore, it may be termed the awareness of consciousness, Soul, or Tuza.

It is spoken of everywhere: In sacred literature, stories of the saints, reports about spiritual seekers, etc. It is not an uncommon thing among those who study occultism or the spiritual life. If you are able to leave the physical consciousness, in the soul body, then you have little fear of death, or the fact that eternity is now! Actually you are able to move into any sphere desired, as long as you are aware of a sphere being there. For example, if you had no knowledge of Australia from books or other sources and consequently never realized that land existed, then how would you be cognizant of it? That is to say, how would you know how to get there? How would you know if there were people there? This is the same situation Soul is in when it knows nothing about the spiritual worlds. If it isn't aware of other planes existing when it leaves a body—where will it go? Nowhere except back to this world to seek another body. That is why so many come back for rebirth.

What is my objective?

Knowledge is greater than any other quality which is given to the individual as a divine gift. Likewise, ability to use this knowledge is extremely important! I suppose that love comes next because the person who doesn't have the power to look upon all things with humor and friendship is bound to have a hard time! However, my meaning here is intended to convey the need for detachment from anything necessary, that is, the ability to remain detached from anything except that which you desire to be attached. Rebazar Tarzs often reminded me that love was great but to use love as the first element in life was an error—because one doesn't have the capacity to love everybody while in the human state! It is essential to love those few around us for whom we live and trust—and to give good will to all others! In reality, all he was saying was: "Use love discriminately! Give good will to all others! But make yourself be detached from whatever you desire!"

With the foregoing in mind, you will discern the necessity of taking a stand in your attitude that permits you to look upon the subtle side of all things! A definition of this is: "Being mentally acute! Given or characterized by refinement of thought, insight, perception, analytical. It is the quality or state of being subtle, the power of drawing delicate distinctions!" For example, the Japanese art, their refinement of cooking, taste, etc. An interesting hobby for you might be studying Chinese or Japanese art, writing, or something of this nature wherein great subtlety exists—or in some other area of interest to you. I'm not referring to self-improvement but to something that would provide the opportunity to develop insight! Sooner or later you will need to learn to develop insight—perhaps this will come naturally!

Actually, what you must learn is the subtleness of life, of understanding without effort, of insight without strain! This

subtlety of thought will make you do things, understand things, and know things as you never have before. Thus, the ability to Tuza Travel depends upon a peculiar turn of mind. For example if you want to visit another place, out of the body, you must be there—this is a directness of self! It isn't the mind at work nor is it the part in which you listen, obey and think as others think. You simply do this as a subtle, but direct movement of spirit—it is a matter of being—not looking—not doing! It is done with a lack of pressure upon yourself—you simply take all pressures off by exteriorizing without effort on your part!

I'm not sure of how clear this may be to you, but my thinking is—that Tuza Travel is the most important spiritual step for the individual. You can learn this in a close study of my book *The Tiger's Fang*! This was a study of the Tuza Travel effort. It was done without any strain upon me, and was at a time when I was extremely acceptable to the desires of Rebazar Tarzs. This was when he left me on the fifth plane and from then on I was on my own! This is where I hope that you will eventually end—for it is a plane where you have freedom, where you identify yourself with IT! One never becomes God; but he becomes the co-worker as I keep pointing out! The values we find here are not the same values that we find on those planes. This is explained in *The Tiger's Fang*!

A lack of values is the problem with which this civilization is faced, despite those that the religious systems try to dangle before one's face in an effort to make them stick. They represent social values which are of little use to the individual, in the last analysis. The Golden Rule, "Do unto others as you would have them do unto you," is merely a social leveler, consequently it will keep you in a type of slavery if you are willing. It is essential that we understand

that the principles of Christianity and others are for the common man—and the common man is always kept in darkness, or slavery in some form or other; socially, economically, politically. The ability to do Tuza Travel will give one the freedom to get above the worry belt or trouble belt of the earth and see for yourself what has caused the pressures to be placed upon the body and mind!

Actually the mystics have made the utmost use of morality and values. The rest of mankind seems to have forgotten the moral code, and as a result man has had a long and bloody history! My purpose in mentioning this is that once you've discovered the ability to do Tuza Travel and begin to reach spiritual heights you also find new talents which were hitherto unknown. These talents enable you to be superior to the average man, and you receive many powers that are amazing and often too strong—it is then one finds he must adhere Strictly to the code of God, for he will lose these powers if they are abused. You dare not use these powers over the ignorant, because the fight isn't fair. Others will recognize this superiority of yours and will attack you without knowing the reason, therefore you will most likely become very abused, maligned and castigated. All persons who reach any degree of spiritual heights have to understand this—but they soon learn there is a protection for themselves—and will use it for protection only—nothing more!

More later.

Sincerely,
Paul

23. The Audible Life Stream

April 1, 1963

Dear Gail:

The key factor or principle in life is: The cosmic life force which we call the ECK! This sounds curiously far- fetched, but it is the keystone to all the planes of the hidden worlds, and the cornerstone to spiritual success. Doubtless, it is less known than any other important facet of The ALONE or the SUGMAD which is God, yet it is the one determining factor of all the divinity of The ALONE. It is the keystone of my own thinking—and once you grasp this then you are on the way to your spiritual goal! Much of this is explained in *The Tiger's Fang*.

This is ECKANKAR, the Ancient Science of Tuza Travel—the teachings of the ECK Saints. The ECK means "The Sound Current or voice of God," The term, Cosmic Life Force, is another term for the sounds which the stream of the life current makes in its rushing about in the universe! I have a published article somewhere in my baggage that is very concise on this subject. Maybe I'll locate it someday, then you may read it.

Any religion which doesn't speak of the Sound Current in its scriptures isn't true religion! This great truth, or fact, is significantly spoken of in the first chapter of the Gospel of St. John: "In the beginning was the WORD, and the Word was with God, and the Word was God. All things were made by him (personified as masculine energy) and without him was not any thing made that was made."

Here it is definitely stated that something which is called the WORD is identical with THE ALONE, the creator. Although it isn't understood by Christians, this statement is an important announcement of the stupendous fact of the

ECK, or Life Stream. It is often called the Sound Current, but that is not a good name for it, because it is not sufficiently definitive. The Indian name Shabda simply means sound, but this isn't still specific enough for there are sounds. Logos was the Greek term used by the Neoplatonists—whose masters were familiar with portions of the eastern wisdom. In reality, Logos means the divine WORD, and whatever issues from THE ALONE is ITS word. Whenever THE ALONE speaks or acts there is sound and it may be heard; this is the ECK or His voice. It is the divine current, wave, or stream, going forth from THE ALONE ITSELF and flowing throughout the universe. This is what is called spirit or the Holy Ghost or what we know as the ECK! When THE ALONE speaks, It not only sets in motion etheric vibrations, but It Itself moves in and through those vibrations. In truth, it is THE ALONE Itself that vibrates through infinite space. THE ALONE is not static, but It is superlatively dynamic and therefore everything in existence vibrates and that is the Sound, the ECK. It can be heard by the inner ear which has been trained to hear it. It is the divine energy in process of manifestation which is the holy ECK. It is in fact, the only way in which the Supreme One can be seen and heard— this mighty, luminous and musical wave, creating and enchanting.

This great truth so little known to either ancient or modern thought, is the vital substance of the science of the masters. It is cardinal and central in all of their teachings. It is the one thing which distinguishes ECKANKAR from all other sciences or systems. It is the foundation of all systems for spiritual unfoldment. It is the key to all of their success in unfolding their spiritual powers and controlling their minds. No one is nor can be a genuine master unless he teaches and

practices the spiritual exercises of ECK; because it is impossible for anyone to become a highly developed spiritual person unless he consciously utilizes the ECK to gain his unfoldment.

There are many different names for the ECK Life Current. It is commonly known to most westerners as the Life Stream—this appears to carry its deeper meaning, and is more comprehensive and inclusive. It is in fact a stream, a life-giving creative stream, and it can be heard. The fact that it is audible is extremely important, and that idea must be conveyed, if possible, in any name that is applied to it. This current or wave contains the sum of all teaching emanating from The ALONE. It is Its Word. It includes everything that The ALONE has ever said or done; it is The ALONE Itself in expression and it is the method of The ALONE in making Itself known; it is Its language and it is Its Word.

This sound is sometimes called Name in Sanskrit or Hindi, shortened many times to NAM. The western world isn't accustomed to putting so much meaning in the word *name*. But in India the word means among certain sects that *name*, or ECK, all that THE ALONE is. It is the whole of the Divine Being in action. To distinguish The ALONE in action from The ALONE as divine essence, He is called the ECK or Living Word. The divine NAM or Sound or Word stands for all that The ALONE is or has ever said or done, therefore it includes all Its qualities, and is the only way in which the universal Spirit can manifest itself to human consciousness. So, when the Supreme SUGMAD manifests Itself as The ECK, It becomes fully personified, embodied, individualized, for the first time and brings into manifestation all of the qualities of deity. I'm speaking of when IT manifests ITSELF on the fifth plane! It becomes personal Creator, Lord, and God. On this plane It

becomes the Fountain out of which the ECK, Audible Life Stream, flows. This stream may be seen and heard by all who have the awakened consciousness, and when it is heard, one hears The ALONE and when it is felt man feels The ALONE.

The current is like a radio wave, flowing out in every direction from the grand central broadcasting station. It comes from the Supreme Creative center of the universe or universes. The ALONE never shows Itself below the Fifth plane, so if anyone says he witnessed God, he is either without substantial evidence or he has visited the Fifth plane.

There are ways of knowing this! This wave has two aspects, a centrifugal flow and a centripetal flow. It moves outward from God, and it flows back toward the SUGMAD. Moving upon that stream, all power and all life appear to flow outward to the uttermost bounds of creation, and again upon it all life appears to be returning to its source. The return is the most important aspect of your study, for this is what you have NOW ARRIVED AT IN YOUR KNOWLEDGE! Man must return to The ALONE, and this is where you are being led in your knowledge to see and understand at this point!

WE HAVE TO DEPEND UPON THAT RETURNING WAVE FOR OUR RETURN TO OUR ORIGINAL HOME. WHEN YOU MAKE THE CONNECTION, THAT IS TUNE IN (BY RADIO) it is then that we begin our homeward journey, leaving all perishable worlds behind us. Usually it takes the Living ECK Master to make this linkup for you, but there are times when you can make the connection yourself.

In the Vedas, this word is called Nada, or Nad. In Vedanta sound is always spoken of as creative energy. Sometimes it is called the Nada Brahma; the Sufis called it

Vadan. Kabir referred to it as Pure White Music. Some call it the Bani or Akash Bani. All Moslem Saints refer to it as Sultan-ul-Ashkar, "The King of the Ways" or Ism-i-Asm, also Kalma or Kalam-i-Lahi. It is the divine Logos or the Lost Word of the Masonic Order. But we know it as the ECK.

All music comes from this Sound. All worldly sounds contain a lingering element of this sound—the dhunatmik sound, and those arising from the original source are the varnatmik sound. Any time you hear an orchestra playing immortal music or a master like Bach or Beethoven, remember it is the dhunatmik sound which came from the original source, but after reaching the composer's mind is greatly watered down, so he is receiving the lingering melody.

More later.

Sincerely,
Paul

24. Anger of the Lord
April 2, 1963

Dear Gail:

This letter will appear to be far out, but understanding and insight will tell you that which I am writing is truth! Be assured that whatever is stated in these letters comes from experiences and research. The title of this is "Anger of the Lord!" One of the principles which is always hidden from the profane eyes is this inner law of The ALONE; therefore, very few know this law except those who have seen it in operation.

In my letter of March 31, I wrote of the protection one may maintain for himself against those who try to harm him. This protection is a principle called "The Anger of the Lord!" To the harmer it becomes retribution without his knowing what has happened to him, frequently. This principle is clearly indicated in the Old Bible (Testament) for it states the old law of "An eye for an eye" and "A tooth for a tooth."

Numerous examples are given throughout the Bible, especially the Old Testament, where the Lord is called a God of Vengeance. Many of the old prophets appear to have been some rather tough characters who didn't hesitate to use this principle on others.

In II Kings, Chapter 2, Verses 23-24, it is written: "And he (Elisha) went up from thence unto Bethel; and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them."

Elisha used the principle to protect himself from the taunts of children. Pretty drastic! But he called down the

Anger of the Lord upon them and they were attacked by bears. St. Ignatius of Loyola, a 16th century saint, once was refused passage by boat from Palestine and the boat sank with a loss of all passengers. Christ used the same principle when he withered the fig tree, proving to his disciples that it can be used. There are hundreds of examples of persons trying to do harm to a holy man, and later came to grief. For instance, an enemy set out to kill Mohammed, the prophet of Allah; he even got Mohammed's sword by trickery and tried to use it on Mohammed, but he failed because the sword was knocked out of his hands by an invisible force.

George Fox, the founder of Quakerism, writes a long list of tragic happenings to those who tried to harm him during his life. He evidently kept a record of what happened to his enemies through this supernatural principle! I've pointed out several occasions where the principle has worked in my case—so many times one doesn't need to use concentration or an outright invoke—nor curse of any kind! However, when a person sends his anger against a holy man, or a spiritually developed person, it often works because this emotional charge bounces off the invisible shield of white light which is automatically put around the individual, and returns to the sender. It is interesting to watch this phenomenon work if one is around a highly developed spiritual person. Sometimes, it works instantly, other times it may take weeks, months or years. Mark Twain speaks of an incident in his biography in which a building was burned to the ground, after a misfortune happened to him in it—for which the owners were responsible.

Most persons who have a strong working knowledge of the divine wisdom are apt to be extremely kind toward others. First, because they know the power they, themselves, generate; secondly, they know the power of the word which

they can call down from heaven to rain blessings or curses upon others; and lastly, they know the art of self-protection. In order to keep from arousing other people's feelings they develop an attitude of extreme courtesy for under no circumstances do they wish to harm others—in fact they will many times suffer at the hands of another person rather than to let loose their psychic powers—for they realize the damage which these powers can do. Even to killing another! 'Tis said that Buddha was given some tainted rice by a poor farmer who didn't realize it and believed he was doing a kind deed for the Great One—and knowingly Buddha ate it despite the fact that his disciples pleaded with him to refrain from doing this! Buddha explained to them that it was given as a deed of kindness and he accepted it rather than be ungracious. But it caused his death!

Spiritual tradition states that Buddha, in his immense philanthropy and boundless love for all creatures, revealed more of the mysteries and released more occult knowledge and power than was believed to be consistent with the safety of humanity. So it was the decree of Karma, the immutable law that little heeds intentions, that he be reborn first Shankaracharya, the great Indian saint, who founded Vedanta, in order that he might restate the esoteric Doctrine, closing the flood gates Buddha had released. He was later reborn as Tsong Ka-pa, Tibetan adept and reformer who reorganized the Arhat Buddhism (esoteric wisdom) by weeding out all those who sought spiritual knowledge in a spirit of sublime devotion to the highest moral principles. His social and moral code of Buddhist reform is the greatest the world has ever known—but by being reborn as Tsong Ka-pa, Buddha put divine knowledge under the control of a rigid system of rule and law and organized the Adept fraternity. I'll go into Buddhism in another letter.

So here we have the power to harm or to bless. You will find that some individuals have unusually strong minds and are undisciplined. They create many problems unknowingly by the powers arising from the strength of their minds. They are often so strong minded that they can make objects like pots and pans move, sometimes even tables, etc., without apparent effort of physical movement—often this is done without their own knowledge, and stories of poltergeists arise (spirits who throw things, and are generally mischievous). So you see, some of the things that can happen if a person with a strong mind becomes angry at another, that is the damage he can unconsciously do! Frequently, it is partly the cause of individuals having physical ailments—due to someone either unconsciously or consciously wishing it upon them! The mind is the basic cause of most troubles in an individual and outside an individual! Consequently, I'm attempting to point out that mental control is the hardest of all controls, but this is what the student of occult knowledge must learn or he will wreak certain destruction in the world.

It is said that Milarepa, the great ECK Master of the 11th century, developed these powers and used them destructively. In order to help him gain self-control of the mind, his master made him build a house, which he, the master, would tear down each night. Milarepa required four years to build that house, but he learned mental control!

More later.

Sincerely,
Paul

25. Hero/Anti-Hero
April 4, 1963

Dear Gail:

This letter will refer to a different area than those you've been receiving. In order to give you an insight into the spiritual side it is prudent to give some examples of what is happening to the individual today.

Today, we have what is known in literature as the anti-hero. This anti-hero is a symbol of human ineffectuality and cowardice in the face of a world the individual can no longer control nor comprehend. He is the protagonist to whom things are done, not the one who does things! In other words, it is the opposite of the hero! For example the movie we saw titled "*Divorce—Italian Style*," everyone appeared to take it as a comedy, but it was actually the story of an anti-hero where nothing came out right in the end—everything turned to ashes and the hero was finally conquered, if not plainly destroyed, by the circumstances of his life and a hostile world.

To represent contrast, the movies in which Gary Cooper, Clark Gable and Humphrey Bogart played roles, depicted the eternal American folk heroes whose laconic good sense and incorruptible valor always made matters turn out right in the end. You notice that the anti-hero represents the common man whose intense fears and despondencies are brought out in a hurrying, incomprehensible world. Hence, a great spiritual vacuum has settled on the world, and stories, novels and movies are now featuring the anti-hero instead of the hero! The hero tends to be sneered upon and treated like an outcast. This is the reason the story of Lawrence of Arabia is so refreshing! Here, the man was a hero, for he stuck to his moral code in the face of all opposition. He was a hero!

The political crises which continue daily are only the result of an underlying moral erosion of the spiritual defeat man has to face. More significant than the Berlin wall is the wall each individual erects around himself to keep out strong sentiments. Man is pleased with being feeble! However, not all men—some have made the effort to break down this inertia in individuals, like T.S. Elliot, the poet, Jean-Paul Sartre, Hemingway, Santayana, and dozens of others. This is my reason for encouraging you to read about the great spiritual heroes, lesser heroes and those who have dared to think and speak their own thoughts! Rostand, a French playwright, wrote a play on Cyrano de Bergerac, 16th Century writer, swordsman, romantic and long-nosed aristocrat. In this play, Cyrano declares himself free of all conventions of the common man. A part of my policy for life might be considered in a similar vein. Anyhow, Cyrano states, "If you expect me to be a pedestrian fellow who will live to be 201 years merely to collect my insurance—no thank you. If you think I'm coming home every night to a sweet, little woman who expects me to act out her small visions of the dutiful fellow she thought I was when she married me—no thanks. If you expect me to quit spending the $1,000 I don't have and exchange my wild dreams for a tame but safe existence in the assembly line—no thanks. Etc."

What has this to do with spirituality? Plenty, for the individual who takes up the study of the divine ECK wisdom finds himself in an antagonistic state with the worldly life! It cannot be helped—the two do not mix! Many have made direct attacks upon the materialistic society—for example, Madame Blavatsky was so out of tune with this world she had to create her own system of worshipping or be enslaved, so she came up with

Theosophy! William Blake tried to do it, also William Butler Yeats, the Irish poet, who tried the same and produced a strange book called *A Vision*. Actually, he produced this through his wife who went into a trance state in which there was communication with supernatural beings—and he wrote of their thoughts. George Gurdjieff tried the same, and his works were recorded by Ouspensky—all of which can be found in the library. Oscar Wilde's refusal to be an ordinary man certainly catapulted him into literary history—and he wrote a strange story called the "*Picture of Dorian Grey*." This story concerns the life of a man who lived throughout the ages. The Swedish playwright, August Strindberg, distrusted life and disliked society. His writing expressed his antipathy to the materialistic world!

My meaning in the foregoing is intended to convey the thought that it isn't necessary to be as others want you to be—provided you know how to avoid the troubles which hard-boiled thinkers experience at the hands of the conventional bloodhounds. The way to escape this difficulty is to be non-resistant! If you remain non-resistant, then the problems which others try to pile upon you will flow past, through you, etc. No savior has actually been a popular person during his lifetime. The path to The ALONE is a lonely one—hence this is why I term the deity as The ALONE! For certain It is ALONE, as one would realize for nothing can be near IT in all Its glory. As you climb the ladder toward The ALONE—or approach the Divine Center of all things, you will tend to become more of a lonely person! This often causes one much grief at first, but thereafter you will be more self-contained, have greater strength and not require the friendship, love or feelings of others, except those whom you want near.

I've gone into great detail to make my point, which is: WITHIN THE ECK SPIRITUAL LIFE YOU GAIN HEROIC QUALITIES! YOUR NATURE BECOMES HEROIC! BUT TO BE HEROIC ONE MUST ENDURE LONELINESS! ONE MUST ENDURE THE ARROWS AND FLINGS OF OUTRAGED FORTUNES OF LIFE! TO ENDURE THE PROBLEMS YOU MUST DEVELOP HEROIC QUALITIES! Therefore, the difference today is that society has become the hero, and the individual is the anti-hero—the very opposite of that which should exist in life! A hero is never popular because his qualities of raw life are not of the type which the ordinary man can accept! The common man doesn't want to accept for it would interfere with his comforts and ease of life. Can you imagine Florence Nightingale, a woman born into wealth and comfort, thinking that her life belonged anywhere but in a crude hospital where men were dying by the hundreds because of a lack of medicines, comfort and nursing care? She never thought of heroic qualities but this was a job to do, so she did it! Clara Barton, first Red Cross nurse; Susan Anthony, fighter for woman's suffrage; St. Frances Cabrini, founder of Catholic hospitals and dozens of other women who have sacrificed for humanity possessed heroic qualities and moral stamina. They saw a goal and worked toward that goal, but were very lonely persons, yet they were all high on the spiritual path. I believe the name of the first children's librarian was Ann Carroll Moore—who fought bitterly to get a section set apart for children's books, many years ago. I've often thought of her—without her courage and moral stamina—I might not have had as enjoyable a childhood if it hadn't been for reading books.

None thought in terms of developing heroic qualities, nor probably even of themselves in this manner. Their

desire to help their fellowmen override everything inside them—and as a result they became spiritual heroines—not like St. Theresa, St. Cabrini, or Nefertiti, beautiful Queen of Egypt, but in a sense as great as these spiritual heroines. A study of their lives is a must in your research on occultism; it will strengthen your faith in yourself!

More later.

Sincerely,
Paul

26. Holy Spirit/Audible Life Stream
April 5, 1963

Dear Gail:

I'm taking up the subject of ECKANKAR again, and hope to finish it in this letter. You will find that the ECK or sound is one of the important aspects of the spiritual life as I have pointed out several times. It is of interest to anyone raised in the Christian faith to know that the New Testament very definitely mentioned the ECK Life Stream and taught that the new birth was to be attained by it. This is what the great Masters have always insisted, and though it is said it could be heard the church has entirely lost its meaning. The Gospel of St. John is the witness to this statement of the teachings. Here in St. John, Chapter 1, Verses 1-14, he speaks of the Sound and Light (the points I've been trying to make clear). In fact he speaks of the Sound Current through the Hohanian Gospel—for example, Chapter 3, Verse 8, he speaks of the ECK Life Current again, as follows: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and wither it goeth; so is every one that is born of the Spirit."

In Chapter 3, Verse 6, it says, "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." Here, he is speaking of the ECK Life Current but the terminology of the Holy Scripture was written to hide the real meaning of the written word, for the authorities punished those who didn't follow orthodox teachings. Therefore anytime the scriptures speak of the Holy Spirit, Spirit, Holy Ghost or Comforter, the writer is speaking of the ECK. The Unit of Awareness (that which orthodoxy calls Soul) can hear this voice speaking clearly and distinctly just as he can

hear the rustle of the wind in the tall pines. However, the original teachings have been covered with a mass of dogmas and superstitions. If the theologians had any remote idea of the meaning of that which was said, and could grasp this one fundamental truth, the whole theology of the church would be different today.

In Chapter 2 of The Acts of the Apostles an account is given of what happened on the day of the Pentecost. They heard a sound "as of a mighty rushing wind" and then saw lights like "tongues of fire" sitting upon the heads of the apostles and then they "were all filled with the Holy Ghost" (The ECK Life Sound Current), and began to speak in foreign tongues. The foreign tongues experience is not unusual for anyone who has experience with the Sound Current—usually it comes at the very beginning of his development. The sound is like that of a rushing wind; other sounds are heard from time to time, eight or ten of them, but before the sound of the true ECK is heard. Light will generally surround the individual, and the heavenly sounds are heard. As a result of these experiences, the individual is filled with increased light and power. Among other things, he is able to understand all languages, as if each one was speaking in his own language. This is a universal experience of any chela of the ECK Master, and that which is encountered on the first region of the Spiritual Path. In an experience of this sort one becomes filled with the Holy Spirit, can understand any language no matter what it may be, and by becoming absorbed in, the Divine ECK he comes into possession of many of the higher powers of the life force.

This is a very interesting point to make because one wins divine wisdom by this experience. Jacob Boehme, German mystic, an Ignorant shoe cobbler was at his work one day,

when suddenly he was struck with the light (I don't know whether he heard the ECK Life Sound) but he went into an apparent trance and learned in a few seconds all the knowledge that would be obtained in a university over a period of years. Later he wrote several books on spiritual subjects which are recognized classics, although at the time of his first book, the church drove him out of the city of his birth. Today he is recognized as one of the truly great mystics of all time and his writings continue to grow more popular with the years.

In the preceding paragraph I've stated that Boehme learned more in a few seconds about the religious and spiritual consciousness—as well as wisdom on all subjects of life—than he would have in years of university work! This is extremely important, and I've been aiming to give you this statement for a long time! Cognition is the key to learning—it is gaining wisdom in a flash of a second! Within this flash you can learn much without the customary books, teachers or educational institutions. This is the key to all wisdom! I'm referring, of course, to tuning in on the ECK Current— for once you gain it there is no holding you: you can have extreme wisdom, great understanding and depth of perception!

There are three parts to this goal: 1. Self-Realization or self-knowledge, 2. God-Realization or knowledge of God, and 3. Entering the kingdom of heaven—either in this life or in the next—that is, to enter and be absorbed into the ECK. No person ever gained spiritual freedom, power and wisdom by a process of logic, by *a priori*, ratiocination, by metaphysics, by reading books, or by listening to lectures. Yet these are the methods employed by the majority of mankind. You must learn to get your knowledge by insight and hearing.

The method is simple! Find a place which can be excluded from noise. Sit in a straight chair or in tailor fashion on bed, floor or anywhere comfortable. It's better to be in a straight chair, sitting with the back facing you so you can put the elbows on back, let the chin rest in hands and put the forefingers over eyelids and thumbs on ear flaps, close eyes. Put your attention on a point inside the head, back of the eyes—an inch and a half or two inches, but on a level with eyebrows. Now, put yourself there in image and concentrate on this. This point is what is called the "Third Eye," or the Spiritual Eye! This is the tenth door, or Soul body—and after a time you will see this door opening, and you can look out into another world, then you will step through it leaving the body completely. This will be a new dimension and might be called the fourth dimension because it will likely be a subplane of the astral world. At this moment you will experience a vast increase of powers as well as joy! Your understanding and knowledge will increase proportionately. At this time, the whole material universe appears as an open book and all dark mysteries will vanish.

In other words you find yourself in possession of all knowledge of these lower worlds. You will now know them and have power over them. From here on, you will move upward into another plane, or world, gaining knowledge and power over the world below you. Thus you will know the power and the glory which actually belongs to man instead of the ant crawling on this earth.

More later on 1. Religious schooling 2. Reasoning 3. Seeing without eyes.

Sincerely,
Paul

27. Belief in an Ideal
April 6, 1963

Dear Gail:

This discussion is in regard to the strength of your belief in an ideal. How much do you believe in your ideal? How much do you believe that the Absolute is an ideal that you must love, worship and cherish? These are questions that you must sooner or later ask yourself for the storm and stress of conversion to belief in this Absolute idea. (Belief is a weak word and I'll change it to knowing or being, that is to know and have your being in the Absolute ideal.)

Lincoln was a man who had his being in an ideal, that of freedom of people. He was a socialist, whether anyone likes this label put on him or not—his Gettysburg speech was one, if not the first to proclaim Nationalism in this country. His famous line denotes that: "For the people, by the people and of the people!" Anyway, his beingness in his ideal brought him nothing but tragedy, unhappiness and slander, finally death by violence! His victory came later, but even the general attitude was so universally against him that the citizens of Cleveland, Ohio celebrated his death with a huge picnic. This was a typical attitude over the whole nation except with the military and a few followers.

Ramakrishna, in his early days of conversion, would sit for hours on hours before the shrine of Kali, the Hindu mother goddess, similar to the Christian Virgin Mother. He believed she (the statue) was alive and breathing, according to the reports. In fact, it appears that he would sing and pray to her, and talk as a child to its mother, evidently, until he lost consciousness of the other world. It's said that on occasion he would weep for hours and others couldn't comfort him. Al Ghazzali, the greatest mystic of Islam

(Moslems), had a mystical experience which lasted many years, it appears. Gautama, who became the Buddha, searched six years for his ideal before he found it after forty days of fasting and meditation under the Bo tree. Fubbi Quantz, the great ECK Master, spent years in the wilderness seeking his ideal, and finally found it after fighting off all the undesirables of the material world. Chaitanya, famous apostle of Krishna to the people of Bengali, a province in India, was a cold intellectual filled with the pride of learning, but on a pilgrimage—had a sudden conversion to the spiritual consciousness similar to St. Francis.

The story of all saints follows a similar pattern! Normal man thinks they are crazy, should he see anyone going through the storm and stress of a spiritual change.

Ramakrishna's storm and stress period is said to have lasted twelve years, until one day in seeking the ideal image of the Heavenly Queen he cried out to the statue of Kali, "Mother, is this the result of calling upon thee and believing in thee? All this suffering?" And a sweet smiling face and a kind voice reportedly answered, "My son, how can you hope to realize the highest truth unless you give up the love of your body and of your little self!"

Let me return to this point: "If you and I are more interested in the things of this material world, like the getting of money to feed and give comfort to the body, and have our ideal in a goal that concerns the outerness, we are then due for greater suffering than imagined!"

Then you might ask yourself, what is my ultimate aim in eternity? Not in life, but in eternity, for whatever you make up your mind to do will be done eventually, if not immediately! (In using the word mind, it is really a poor and weak word, but I've no substitute for it.) It actually isn't

making up the mind to do something, but setting an image before the inner screen of thought, and keeping the attention directed by the will power upon this ideal image!

John Bunyon wrote *Pilgrim's Progress* while in jail—a record of his conversion through mystic experience. He entered into this spiritual consciousness over a period of several months. Sergeant York, famed World War I hero, became converted in a mystic experience when lightning struck so close that he was stunned for hours, and in this state entered into cosmic consciousness. Brother Giles, the third disciple of St. Francis of Assisi to be canonized by the church, entered into cosmic consciousness during a sermon at mass, left immediately to join St. Francis and became immortalized as a mystic. Sudar Singh sat in darkness for three years and found the divine wisdom of ECK. None of these men were educated according to the standards of their time, but each of them have become immortal, that is, known through the centuries to humanity. St. Catherine of Sienna saw herself as a bride of Christ during her childhood and became a nun devoted to His cause. Her life was lived with the welfare of the people in mind—she stopped a war between France and Italy, caused taxes to be lowered for the people of her country and helped to raise their standards of living. She became a spiritual heroine to all and whenever she entered a city the whole population assembled to cheer her! Like the others, she was not educated, but she served as an adviser to Popes and kings in her day.

One could name hundreds like Emerson, Whitman, Pope, Bach, Mozart, Gauguin, Tagore, Descartes, Pascal, Eckhart, Apollonius of Tyana, Pythagoras, Hegel, Sargeant, Rodin, Renoir, Pissarro, Rembrandt, etc., who were experiencers of the cosmic consciousness. That is to say whenever an individual enters into this state of consciousness, forever

afterward he is a changed person—frequently he excels in something—in his chosen field, or in some way. This doesn't mean that he becomes wealthy in material possessions, but he has opened himself to this divine power and allows it to direct his talents instead of attempting to manipulate it—however there are some who can direct the divine source for personal use, although the true purpose isn't to gain material possessions! It should always be used for universal help for others!

Therefore, the best title you can give this consciousness is probably cosmic attitude or cosmic consciousness. Generally those who attain it are the target for the ignorant who attack them from every possible point, because they cannot stand the spiritual forces which emanate from these enlightened persons. Most people who have attained this consciousness will for their own protection keep it under wraps for they do not wish to appear in anyway greater than humble in their attitude toward others.

One of the first steps one must take to receive the cosmic consciousness is total surrender to the Absolute. He must give up old habits, old purposes and old loves; this attitude represents the essence of conversion. Remember Jesus said, "Once you put your hands on the plowshare handles, you must never look back." Are you prepared to make this change in YOU?

More later.

Sincerely,
Paul

28. Out-of-Body Consciousness
April 7, 1963

Dear Gail:

Before you learn Being, you should know Tuza Travel. That is the art of moving out of your physical consciousness into an area of higher consciousness. Since it is so well known it makes me wonder why there is such great resentment against it in religious and commercial fields. Philosophy seems to have little use for it, and medicine will completely deny that such a thing can exist.

Yet religious scriptures are filled with stories of Tuza Travel. To avoid confusion I'll list some of the labels which this aspect of development has been given by others: "Out-of-the-Body Movement," "Otherness," "The Glorious Body," and "Being in Two Places at the Same Time." I prefer to call it the "Atma—Sarup" which is the Radiant form. In this body you can move anywhere desired and the matter of space and time do not present existing barriers.

This is one of the useful aspects which all develop when reaching a certain spiritual level. The ancient Mexican religious ritual practiced by the Indians in that country, gave their disciples a taste of the sacred mushroom (I don't know the medical name for it—although there is a book in the Public Library on the subject, written by a medical doctor who studied it recently and saw the results—how it separated body and spirit) so they could leave their bodies and examine other lives, other worlds, in the Nuri-Sarup! This was done under the control of a priest so no harm could come from this.

I speak of harm! Unless one is able to have control of himself while out of the body there is a chance of harm. That is, unless he knows how to protect the body when leaving it,

there is a chance that a spirit wandering about in the ether without a body, might take advantage of a body which it sees to be free and enter it. Madam Blavatsky is credited with saving an individual who tried this under hypnotism. It is always best in the beginning to learn to Tuza Travel under the Living ECK Master who can protect you.

Two Englishmen, Muldoon and Carrington wrote a complete book on the subject, titled, *The Art of Astral Projection*. It may be in the library, however I'm not certain that it is. You read in the book about Father Pio's ability to move in and out of the body. This is generally done on the lower planes and that is why it is called Astral Projection. In this, the individual is working in and around the first invisible plane and this physical plane. This is concerned with the dead—those who can return to earth from their dead bodies to haunt a house (the common expression), or visit their friends; it is also concerned with dreams—those which occur to one who dreams about their deceased relatives or friends. However, this Astral viewpoint is not the point from which I wish to discuss the subject, because the being of man is concerned with a half-dozen parts—that is to say the invisible selves—and not until one gets down to Atma (soul) after shedding all these various counterparts does he actually become himself. Atma is the Hindu name that is given to the soul—but it means the over-soul of all parts of individual man. Jivatma is another name for this perfect Self of man—and I'll use this label many times in speaking of the true self! However, for the present, we're thinking in terms of the Atma-Sarup, and it is this level of planes we must first take up. The others will come in order.

The ability to get out-of-the-body consciousness has a basic purpose—it is to gain perception, knowledge and understanding. However, gaining these three qualities will

depend upon the individual, as in any other area of learning. This is a field of education in which any individual should endeavor to achieve, but the authoritarians fear anyone who has this ability—because it can be dangerous and destructive to their rule. Consequently, they don't want any part of it being taught—and if it is known they will destroy it by: 1. making it a laughing stock, 2. making legal efforts to stop it, 3. by punishing anyone who attempts to use or learn it. Therefore, they relegate anything of this nature to the religious systems who in turn put a stop action on all spiritual teachings. They want the senses sharpened through their own system of education, so that they may take charge of the masses. Intellect is one of the lowest parts of man—perception, understanding, knowledge and being are the highest parts.

In order to develop the intuitive sense in yourself, you must have insight (perception) and psychic knowledge. How do you get this? By being able to get out-of-the-body, or stand off and look at yourself objectively, or whatever you desire to look at! The Jivatma (the perfect self in man) can have itself in several positions in relationship to the body to which it is attached. It might be:

1. Caged inside the body in the heart region
2. Caged inside the skull, just inside the spiritual eye (read the letter on the spiritual eye)
3. It can be three feet behind the head and
4. At any distance from the body and controlling the body from that point.

I used to run two physical bodies—one in India, and one in the USA. The consciousness is in the Jivatma, and from it a person can run other bodies; in other words, they can have two or three bodies that they are responsible for maintaining and controlling.

Let's start from position two, aforementioned, in which the Jivatma is located within the area between the eyes, about one inch back of them. You should close the eyes, and start looking at an image of the Living ECK Master. You understand, this is the Jivatma looking at the image—and soon it, the Jivatma, will move out of the body it's inhabiting. You will likely feel its movement and be escorted to some place in the other world or physical plane. Don't be afraid, for the Living ECK Master is there with you for your protection. If necessary I will be there! Once you are out, your education begins—for if you are perceptive, you will pick up knowledge fast. In a flash, you can learn more than you would at a university in years. You can gain a knowledge of other lands, insight into people's minds, and you will perceive other people's character by looking at their aura—this is done in an instant. You will understand the significance of financial, political and social events and occurrences without effort. Also, you will find that you will not have to store this knowledge as others do on the physical plane, rather you can always have it at your fingertips. L. Adam Beck, a woman novelist, in the early part of this century, could leave her body, look at the pictures on the past time track and at the same time have the body writing her impressions. As a result, she was one of the finest historical novelists of her day. Many of her books are in the Public Library on the fiction shelf.

More later.

Sincerely,
Paul

29. Religions of China
April 8, 1963

Dear Gail:

Time out is taken in the series of letters to discuss briefly the religions of China. This briefing of the Chinese beliefs is important because of their place in world history. History shouldn't be studied from the western viewpoint only, but from the eastern, because the East is much older in culture and civilization than the West.

Somewhat more than a thousand years before Christianity the Shang or Yin people lived along the Yellow river in north central China. Their origin and history was old, rich and effete. They left evidence of great skill in developing Chinese writing. The Chou dynasty conquered them about 1100 B.C. These people developed extensive written literature and fresh, original thinking on philosophy. They were investigators of the psychic field: Confucius, Mencius, Chou, and writers of the poems in *The Tao Te Ching*, not to mention others, less decisive, but no less able in their way. This burst of intellectual effort subsequently gave the Chinese material for thought and commentaries over 2,500 years, beginning with Confucius, in the 6th century B.C. It also placed the Chinese people as a whole far ahead of any other country in the world in the category of philosophers and thinkers.

But out of this period came an anthology of writings, *The Book of Odes*, love songs of delicacy and feeling, comments on the Chou government, politics and problems of the times. This furnished the writing food for the philosophers and mystics to follow.

Confucianism was a system of ethical conduct for the individual and government. He formed it to build an ideal government, a perfect order with an upright citizen. But the

religious ceremonies and occult practices were known as Taoism, its inception shrouded in obscurity. Tao means the Way. It was badly obstructed by ceremonies and superstitions until Lao Tzu, a great philosopher and reformer, returned its original interpretation in a famous book called *TAO TEH KING*, or The Way of Life. (If you're interested I have the book.) He brings out vaguely the ECK Sound Current for the disciple. One outstanding point made in this book is: "The fixed law of nature is that nothing is more certain than the fact that no single thing or event can stand alone, on this plane. It is attached to all that has gone on before it, and it will remain attached to all that is to follow it. It was born of some cause, and it must be followed by some effect, in an endless chain. That which is set in motion by any living thing, regardless of species, must in effect eventually return to that individual. Whatever we desire, begins at once to travel toward us unless a stronger desire from a different source attracts it. Therefore attention and love are the means of connecting us with objects external to ourselves. By desires we become objects of desires. This is why the complete detachment of self from every worldly object is necessary. It avoids bondage to those things. This is why WE SHOULD LOVE NOTHING WITH A DESIRE TO POSSESS IT. The moment we do so, we enter the first stages of slavery. He who looks to rewards becomes a slave to such rewards. So long as man craves rewards he is bound to those rewards, and Yin Quo (Chinese term for Karma) is his master." Hence the Yang and Yin about which you read recently!

The Chinese mystics were possibly the world's greatest, but they agreed that they had a problem of communication. They had discovered something unique during those early times, which had no word nor name, and didn't belong to the world in which language was born. The world was its by-

product, and nothing could exist without it. What was more immediate, there could be a good government or well-being for man apart from it. Still, it was its own master and all else was subordinate to it. Their only recourse was to come up with a sign for it, which was the Tao, or the Way!

Some of the outstanding mystics of early China were: Mo Ti, who emphasized T'ien (the love of God), and had a great following for 200 years; Shang Yang, who died 338 B.C., wrote the *Shang Chun Shu* (Book of Lord Shang). Yang Chu, 6th century B.C., left nothing written, but much is written about his sermons; Huai-nan Tzu, a mystic writer of the second century, recorded much of the mystical writings. There were many others, some of whom I've already named. However, the Chinese mystic didn't wish to be too well known. Because no true mystic would know himself to be such. He could no more discuss mysticism at arm's length, so to speak, than the Bible student can discuss religion objectively. Christ, for example, doesn't mention religion; he is religious and all he does and says is therefore religious, but not self-consciously so.

For our understanding, comparisons are needed with the reports of mystics in other lands. This period in world history is approximately the same as that of the prophets of Israel. If taken alongside of other lands and times there is a remarkable unanimity of the great mystics of China, India, Persia, the Holy Lands and Europe, and this can be chalked up as one of the truly impressive facts of the spiritual history of the human race. Generally they were great skeptics about popular or traditional religions, etc., since their insight was derived from spiritual experiences. They matured with moral growth rather than intellectual effort, but were usually skilled thinkers. Whenever a great mystic or a group of mystics appeared in a country the folk beliefs about gods and spirits

were broken up and this had a tendency to raise the thinking of the people to that of Ultimate Reality—back of the appearance world. This assisted the culture and civilization of the time to reach a higher order.

Two or three concepts of Chinese mysticism are of interest: 1. Yang and Yin—of which you now have a concept; 2. TAO. A road, a path, a Way, by which people travel to reach the Ultimate Reality. It is spoken of by Yaubl Sacabi when he said, "I am the Way, etc." 3. Wei Wu Wei, a paradoxical expression, but it refers to something of this nature: "To get along as nature does: the world gets created, living things grow and pass away without any sign of effort." Yaubl Sacabi said, "Behold the sheep of the field, they toil not, and work not, etc." Hence, the Wei Wu Wei means for the mystic to contemplate in silence, to be still, quiet, and passive in order that the TAO, the ultimate Reality, the universe of being, may act through him without hindrance. 4. Pu Shih. This is to be independent, not involved in or with things or affairs. This expression actually carries out the meaning of the preceding number 3 in this paragraph. The wise man does what he has to do for everything and everybody but remains independent of all of them. He is, in essence, the absolute autocrat, the master!

TAO can be translated as the ECK current in a sense but not quite as high as the ECK. In any case, it is that Way which the Jivatma travels back to the Divine Source out of which it came. I'd suggest that you borrow my copy of TAO TEH KING, by Lao Tzu, which will give you the full rendering of the wisdom of ancient China.

More later.

Sincerely,
Paul

30. Structure of Man
April 9, 1963

Dear Gail:

The several parts of man is the subject of this discussion. Beginning, or perhaps starting with the lower stratum, you may say that first of all man is animal. He is a physical body which is called Isthul Sharir by the Orientals. The body alone is known as the GE, or Genetic Entity, that part of flesh and matter which is made of the chemicals of nature. The GE might be said to be stamped out on an assembly machine much like that of a factory belt line. It is really an oxygen machine which can be destroyed by time, by accident or intention.

It's been said that its purpose here is actually to inhabit the earth and some think it could live without soul, Atma, without much purpose—just existence. The only reason the soul (Atma) makes use of a body is: 1. It feels a compulsion to have a house, much the same as any social urge is made upon an individual. 2. The Jivatma is too fine an instrument, or body, for this physical world and must use the coarse shelter of the physical body in order to exist here. Now, this doesn't make much sense as a theory but this is what some spiritual theorists believe.

Inside the physical body is a finer body, called the Nuri Sarup, or light body. Its purpose is the subconscious running of the body—that is, it takes care of the sympathetic system like blood movement, heart, etc. If there is a failure of this body within the physical, to function, then it stops all submovements within the physical body. It corresponds with the astral (first plane) world and has five senses similar to the physical body. When the physical body dies it remains as an instrument of expression in the astral world, sometimes

speaks to the living through a spiritual world, sometimes seen as a ghost, etc.

Inside the astral body is another body, much finer and more subtle than the astral. It is called the Karan Sharir in the East, but is better known as the causal body to the western occult students. It is so named because all causes, or seeds of all that is to ever take place in the individual's life are here. Within this body is another, still finer and subtle body, called Tirkuti or the mental body. It might be said to be a sheath and makes up the impressions of the mind, and it exists on the mental plane, that is, it acts as a kind of sheath around the Atma and is very sensitive to impressions from soul. Its function is to receive and transmit impressions between mind and soul, and between mind and astral body. It keeps a perfect record of every experience of the individual, running through countless ages of its existence. Out of these experiences character is formed and from that character all individual action flows. A ECK Master can see these records and know the man's past and future. It is all there in the causal body—the future in seed form—and the past in visible record.

Now we come to the mind itself, which is actually the fourth unit in the construction of man. It is so closely related to the causal and the mental sheath it is not easy to distinguish between them. It is more subtle, much finer than the other bodies or sheaths that I've just noted, but in closer proximity to the Atma itself, and is endowed with much greater powers, because it is in closer relation with the Atma.

So long as you are in the physical world, you must retain the mind and the causal body. If you are to manifest on the astral plane you must also have both the causal body and the astral. If one is to manifest on the physical plane, you must have all three of the above listed instruments. Finally, when

an individual rises from the physical to the astral, then to the causal, and finally leaves the mind body on his upward journey, he discards each of these instruments—because he no longer needs them. When he reaches the region next above the mind plane, he finds himself clear of all instruments, and beholds himself as pure spirit. He then knows all things, rejoices in all things—by direct perception, without instruments of communication or meditation. That region is known to the travelers as Daswan Dwar!

It may be difficult for you to understand how a person can discard his mind and still know anything. But this is because the inhabitants of this earth have become so accustomed to regarding mind as the instrument of knowing. As a matter of fact, it isn't mind, since Mind alone is as powerless to know anything, as any machine, but it is the instrument used by the Atma to contact objects of knowledge on the material plane; it is the Atma alone that does the actual knowing. It is for this reason, therefore, that at the time the Atma rises to Daswar Dwar and above it, that it has no need of the mind or of any of the material bodies. It knows, as I've stated several times, by direct perception. All knowledge is open before it, without any sort of instrument—this is the reason that when traveling into those planes without the use of mind—your perception is keenly developed. This is why the uses of the senses are not of the great importance that is generally believed, and anyone depending upon the education standards as taught in this world is leaning upon the wind, so to speak.

The mind itself is sometimes divided into different sections according to the plane upon which one is operating. The seed mind, or what is called Nij-manas carries the seeds of all actions within itself. It carries the sanskaras (the impressions of all former lives). Sometimes we speak of the

causal mind, the astral mind, and the physical mind, according to the region or plane upon which the mind is operating, but this distinction is only for convenience. I'll give you a more detailed discussion on the mind and its function in another letter.

By now, as discussed in the foregoing, all bodies or instruments are dropped and you stand forth as the Jivatma, the very core of the real self, and that which is the fifth unit in the structure of the being called man, as seen in this life. Remember you have all five of these elements while living on earth, and can use them separately—it all depends upon you! It is in the Atma that all consciousness resides, and all power. All below it, even the mind, is unconscious, automatic and mechanical in action. In fact everything in existence depends entirely upon spirit for its life and activity. Were it not for the Atma's temporary flight into the material regions none of these instruments would be needed. Owing to the extreme fineness of spirit, it cannot contact the coarser worlds without an intermediate instrument. In fact there is no vacant space where souls are not—some of them have better minds and bodies than others, but there is no difference between the amoeba and man, between the insect and a savant, except for the matter of evolution. Each is paying his Karmic debt to the universe. None can escape it!

More later.

Sincerely,
Paul

31. Creativity
April 10, 1963

Dear Gail:

The subject of this letter is "Creativity!" It will be one of the important subjects for practical use for days to come. So few people actually appear to know what creativity is—and what it means. Let me state briefly that Creativity is "The release of energy through the means of an image, ritual, rite, music, poetry, inspirational cognition, sermon, etc."

The release of this energy is used for some universal good, for others, through the works of art, literature, music or other creative forces. No work of art, literature, music or sculpture is worthy of its name and tradition unless it creates a desire in the viewer, listener or reader to produce some creative example or pattern of their own. The desire might be small or great, and it might be hardly more than a menial task but it serves as a symbol that enables them to release energy.

I recall once that Sudar Singh gave a large number of methods that might be used to fulfill desires, of any nature. One student came back to tell him that he used one of these techniques but it never worked. In reply the Living ECK Master pointed out that the technique meant nothing and that all was within himself to fulfill his desire. This is correct, for it is this creative energy which is stirred within one when he witnesses that symbol that moves or stirs him into great action.

Often people who are afflicted with a serious ailment that might mean long suffering, witness in meditation a sight of the Cross, or some Holy Figure. When this figure appears on the screen of their consciousness they call upon it for help, and their energies are released with such joy and comfort that they are instantly healed. I'm not sure that this example is

clear, but so many times I've been encouraged by a piece of music when distressed over something, to get up and go back to the typewriter again. A piece of poetry or a verse from the Bible can release within me a flood of energy which I realize is spiritual energy. This enables me to overcome fatigue and I can work another long stretch at the typewriter! This isn't unusual, for Mary Austin tells in her book *Everyman's Genius*, how Navajo Indians did the same thing through dancing, and using other simple methods.

The church leaders realized long ago how important it was to adopt rituals for the people. The Mass is certainly a ritual for the release of divine energy within the individual. Prayer before a statue is another method of releasing energy within one's self. So many miracles in man can be attributed to the fact that divine energy was released within him and caused him to do an act of miraculous nature. For example, Brown Landone, a great occultist of a few years ago, tells that as a youth his legs were so injured that he could hardly walk—but a fire broke out in his house and he believed he was trapped, so he called upon God to save him and the very image of God in his mind released so much energy within him that he got out of bed, seized a heavy trunk and carried it down the stairs without any help.

The secret of creativity is that ability to release the spiritual energy within one's self. Many have learned this art for their own advantage—and by so doing they were able to achieve measures of success beyond their wildest imagination; others use it only for a certain part of their own lives in a smaller way. However, one may use symbols and rituals until they learn the method of direct communication with this divine source. I'm not certain that I'm making this clear—possibly it's too vague but all I'm attempting to say is that the creative force in one comes through the individual

into the external. Man acts only as the instrument and he is in a sense a gate, or a way for this force to act upon the physical world and events. Man's mind shapes this power into use on the earth or astral plane. In my book *The Flute of God*, I spoke about the power being a raw power that was formed into use when it flowed through the instrument, which is man.

The power flows downward through the top of the head, into the brain and uses the sympathetic nervous system to act as its transmitter. The Atma is the media which allows the force to enter into the body and be used as energy for creating something of a worthy nature. The Jivatma is really the gateway, as Sudar Singh said, "I am the Way." He was speaking from the level of Soul. Emotion is the steam which carries this force forward and makes it work; sentiment is the inspirational quality that brings it out. Therefore, you could say that Love is the quality which makes for creativity. Love of art, painting, writing, etc., will bring forth a masterpiece in some field. Knowledge or cognition is the quality which brings it forth. You've often seen a person with great enthusiasm for some idea, find a way to make it work! That is the whole principle of creativity working to get release! But first one must set aside all his inhibitions so there is no blocking of the channel through which it can flow.

Some artists, writers and creative workers use liquor or some form of narcotics to get this release. Rather, they are using something of this kind to set aside their inhibitions in order that they may make direct contact with the divine source. These people are heavily aberrated and this is the only way they know; but if an individual only realized that perhaps he could use a certain piece of music, a statue of a Holy Man, or spiritual exercises to release him of his mental handicaps so that he could make direct contact with the

Source, he'd find it of great benefit. Age has nothing to do with this ability—a man of ninety years can do it as easily as a child of five. If one learns the secret, he can keep his youthful appearance without change over the years.

Henri Bergson, French philosopher, wrote a book *The Creative Mind*, in which he goes into the subject about which I've been writing. He doesn't get to the basic points, but he does work around them. The book is well worth reading—it's in the library! It is in this manner that you gain command of things (of your own nature) and become creative. You will learn to do things of high caliber and have an influence upon people whom you will never know nor learn of.

Several things are required of the individual. He must give up fear, social fears, and fear of security; be passive, as if feminine, when you call upon the divine power to work through you—this is described in the Tao Teh King, the Chinese famed Way of Life. When the Atma is the channel, the flood of divine energy flows through, puts the idea into your mind, and energy into your fingers to do the task. You will become your own master and independent in mind and action. Much can be done by a silent chanting of a verse, a word of inspiration, etc., as listed in another letter.

More later.

Sincerely,
Paul

32. Zen Buddhism
April 11, 1963

Dear Gail:

To tell you all about Zen Buddhism in a couple of pages seems impossible so I'll try to condense it as much as possible. Zen is neither psychology nor philosophy. It is a system for reaching the Satori (Japanese word for enlightenment). Almost everyone thinks of it being Japanese in nature, but it is a by-product of the Chinese. It's a method by which many are able to reach total consciousness. The occurrence of Satori is interpreted and formulated as a breakthrough of a consciousness limited to the ego-form in the form of the non-ego-like self. In other words one goes through the self into the satori, crushing all the egoistic things he has in himself.

Every spiritual happening is a picture and an imagination; were it not so, there could be no consciousness and no phenomenonality of the occurrence. The imagination itself is a psychic occurrence, therefore, whether an enlightenment is called real or imaginary is quite immaterial. One who has enlightenment, or alleges that he has it, thinks he is enlightened. What others think about it can determine nothing whatever for him with regard to his experience. The system of Zen, like ECKANKAR, is a paradoxical course based mainly upon the Koan, a paradoxical question, expression or action of the master. Zen knows no god, no afterlife, no good and no evil. It has no doctrine or holy writ, its teachings are transmitted mainly in the form of parables as ambiguous as pebbles symbolize mountains. If a disciple asks "What is Zen?" the master's traditional answer is "Three pounds of flax" or "a decaying noodle" or maybe a whack on the Pupil's head. In its mondos and koans Japanese

ambiguity reaches its metaphysical peak; it is the ultimate evasion. But it serves its purpose in the maintaining of the balances of extremes in Japanese life. It is to a limited extent a form of psychotherapy for the self-conscious, shame-ridden society in Japan. The great masters of Zen denied it aimed at moral improvement like the rest of the systems concerned with religions.

Bodhidharma, a Buddhist missionary, took it to China from India in the 6th century. He was the founding father of Zen, and upon finding it successful in China went over to Japan to give his full attention to Zen. He started it in China by an illogical interview with the Chinese emperor and to this day it's a system of illogical, teasing, subtle type of teaching. If one is too logical in Zen, he is thrown out and never forgiven. For example, a monk asked his master what the reason was for Bodhidharma to come from India. The master replied, "Pass me that stool!" When the monk passed the stool the master whacked him over the head with it. That is all there is to the story.

The whacking, teasing, and evasions are a form of shock therapy to jolt the student out of his mental habits and to hammer into his head that he must act spontaneously, without thinking, without self-consciousness and hesitation. This is the main purpose of the mondo—the brief, sharp, dialogue between master and pupil, and the koan—the logically insoluble riddle which the pupil must attempt to solve. Zen fights rational thinking—verbal concepts, definitions, the operation of logic and classification by categories. The more extravagant koans are designed to reduce these to absurdity, to undermine the student's confidence in his power of conscious reasoning and thus clear away the obstacles of satori—the sudden flash of intuitive understanding which illuminates the path to enlightenment. Hence, the distrust of

words, which are considered to be the germ-carriers of abstract thought. Thus:

Those who know do not speak
Those who speak do not know
When you are silent 'It' speaks
When you speak 'It' is silent.

The philosophy of Zen is traditionally summed up in four sentences, attributed to the T'ung-shan, the 2nd Patriarch-pupil of Bodhi-dharma:

Unteachable and unorthodox
Not founded on words and letters
Pointing directly into the human mind
Seeing into one nature and attaining Buddha-hood.

There is something of Erasmus' attitude in Zen's contempt for the vanity of all endeavors to approach the Absolute with the yardstick of logic. Thus some koans do make sense by their direct appeal to intuition beyond verbal thought, while others are meant to destroy the self-imposed restraints and imaginary fetters which prevent the spontaneous exercise of the imaginative powers. Once one has entered into the spirit of the game, the answers to certain types of koan become fairly obvious. For instance, if a Zen master barks at his pupil, "Stop that ship on a distant ocean!" The pupil should answer without hesitation, "Don't worry, I've just dropped an iceberg in front of it." The idea is that if he is free to imagine a ship, then there should be nothing to prevent him from imagining an iceberg.

When Tao-hsin asked his master how to achieve liberation, the master responded, "Who binds you?" "No one

binds me," replied Tao-hsin. "Why then should you seek liberation?" And at that moment Tao-hsin received enlightenment. In other words, all you have to do to achieve freedom is to realize that you are free—otherwise you are like the man in the Chinese proverb who was searching for the ox while he was riding on it. To quote another proverb, the koan are "bricks with which to knock open the door." It is the door which leads to the natural man, imprisoned behind the walls of artificial restraints. The whole teaching of Zen seems to be directed against the inhibitions and restraints imposed by the Japanese code of behavior. The traditional dread of unforeseen situations is neutralized by springing surprises and shocks on the disciple and encouraging him to reciprocate in equally eccentric fashion: the koan technique is designed to bring out just that side of the person which the social code condemns "the unexpected man." In the social code, "self-respect" is practically synonymous with cautious and circumspect behavior, designed to avoid adverse comment: Zen bullies the pupil into throwing caution to the wind, and teaches him to respond spontaneously, "without even the thickness of a hair between impulse and act." Social conditioning leads to numbing self-consciousness and blushing homophobia. Zen aims at the annihilation of the self-observing self. It proclaims the philosophy of no-mind, no thought, no striving, no-affectation and of going ahead without hesitation.

Zen even debunks paternal authority by creating a kind of psycho-therapeutic transference situation, where the roshi (master) poses a formidable father-figure of tigerish appearance, but gradually induces the pupil to combine respect with spontaneity and to respond to koan teasers with saucy counter-gambits. One of their sage sayings is: "Clear every obstacle out of the way. If you meet the Buddha, kill

him. If you meet your parents, kill them. If you meet your kind, kill them. Only thus will you attain deliverance. Only then will you escape the trammels and become free."

More later.

Sincerely,
Paul

33. Zen Buddhism (Continued)
April 12, 1963

Dear Gail:

I'll continue with the study of Zen. Its spontaneity became the ideal antidote for the Confucian rigidity of the social order. It acted as a marriage between extreme opposites, which is characteristic of the Japanese culture. Both came from China where Confucianism determined law, order, book-learning and convention. Taoism pointed toward the intuitive Way—the inner man and the ultimate reality. Zen probably owes more to Taoism than to Buddhism.

Zen took immediate roots when it came to Japan around the 12th century. By a feat of mental acrobatics, of which perhaps no other nation would be capable, the gentle, non-violent doctrine of the Buddha became the adopted creed of the murderous samurai. Later it became the dominant influence in painting, landscape gardening, flower arrangement, tea ceremony, firefly hunting, etc., on one hand—and on the other, it had its influence on swordsmanship, wrestling, Judo, archery, dive bombing, and so on. The secret was in a simple formula applicable to all of these diverse activities, the panacea of Zen: trust your intuition, short-circuit reflection, discard caution, and act spontaneously. It worked wonders with people tied in knots, conditioned to the reverse set of principles.

To brush aside all obstacles something of this type was needed—for Satori, or the enlightenment. Thus there came a time when the painter or the swordsman became the mysterious IT, and was no longer wielding the brush or sword, but rather, that force behind him, was doing so. When the final enlightenment was reached, the pupil lived as one dead that is, detached and indifferent to success or failure.

Satori is then emancipation of a moral, spiritual and intellectual nature. The doer has his freedom in its primary sense. In this state the mind discovers all sorts of values hitherto hidden from sight. Thus one works into what would be known in English as a well-balanced or integrated personality.

Zen was derived from Yoga and cultivates the use of Sanskrit terms, but it aims in the opposite direction. Samadhi, the enlightenment of the Yogi is the elimination of the conscious self in the deep sleep of Nirvana; satori is the elimination of the conscious self in the wide-awake activities of intuitive living. The Yogi strives to drown himself in the universal unconscious or spirit; whereas the Zen practitioner strives to bring the submerged "It" from the depths to the surface. To make the point quite clear, *samadhi* means deep sleep, and *satori* means awakening. Mystically, then, deep sleep means entering into the Real Life, whereas the Awakened one lives like one already dead.

The main emphasis in Zen training is on complete indifference toward success or failure. The power or force (the Divine IT) will only enter into action when straining and striving have ceased and the action becomes effortless and automatic. Thus, the pupil learns an effortless art—through relaxation—he is relieved of the strain of winning, worry and undue effort. The goal of Zen like ECK is to get rid of tension!

Both Yoga and Zen aim at penetrating beyond the captive mind—the 'beyond' means in one case: trance-like sleep and death, in the other case: it refers to a more intense awareness of the Now and Here. Thus Yoga is a challenge to existence; and Zen is a challenge to conventionality. The Yogi practices certain types of physical positions, etc. to make his mind and body acquiesce in its own annihilation. Zen uses the mental

contortions of the koan to stun reason and force its abdication. Just as in Hatha Yoga (the Yoga of the body) the asanas and mudras (the positions and exercises) have become physical substitutes for true meditation. In Rinsai Zen (the Zen of true mindness) the koans and mondos fill the spiritual vacuum.

Zen, therefore, was the most important of the Buddhist sects, in the earlier years. Today it still teaches the emancipation of the soul from a miscellany of worldly thoughts and its union with the truth of the world and life.

This doctrine is reflected in the choice of motif used by a few eastern painters. An Indian, named Daruma, went to China to teach the Zen Doctrine in the 5th century, and became the model for them. I'll mention three others: Sesshu, 16th century Japanese painter; Keishoki, same century and country; and Daito Kohushi, 14th century Japanese painter. Most of the monochromes (a type of Japanese painting with sections) show their characteristic lines symbolic of severity, sternness, and strength. These attained a high skill through the efforts of the Zen priests, and others who were strongly influenced by their Zen training between 1600-1800 A.D.

In Japan, the training of the Zen student takes place usually at the Semmon Dojo which is the seat of perfect wisdom—a training station in the Zen monasteries. A Zen monk is not considered a Zen monk unless he spends several years at such an institute, where he undergoes severe discipline. Most monks, who are ordained after the rite of the Zen School of Buddhism, are graduates of this school. Life in the Semmon Dojo is somewhat out of keeping with the modern way of life. Anything modern, and any symbolic idea of the pious life is absent here. Instead of labor-saving machinery, what might appear as labor wasting is

encouraged. Commercialism and self-advertisement are banned; scientific and intellectual education is interdicted. Comfort, luxury, and womanly kindness are conspicuous for their absence. There is a spirit of grim earnestness, with which higher truths are sought; wisdom is courted as a means of putting an end to all woes and ailments of human life. Also, the acquirement of the fundamental social virtues is stressed in order that the way will quietly be paved to world peace and the promotion of the general welfare of all humankind. The Zen life attempts to turn out good citizens as social members and individuals in addition to maturing the monk's spiritual development.

The Zendo life may be roughly analyzed as: (1) A life of humility, (2) A life of labor, (3) A life of service, (4) A life of prayer and gratitude, and (5) A life of meditation. After his training and initiation into the Brotherhood, the monk is to be trained along these lines. Initiation refers to a monk being taken into the communal body of Zen Brotherhood connected with a given monastery.

Some preliminary steps must be taken before he can present himself as a novitiate: First, he must be provided with a certificate stating he is a regularly ordained disciple of a Zen priest, then be equipped with the necessary articles such as: a bamboo hat, deep and large over his head (you've seen these in the Japanese movies), a pair of sandals and cotton leggings. Then he travels to a special monastery for study. His principle thought is now, 'whence is birth and wither is death?' For this is the object of his pilgrimage to the monastery, where he will learn the answers.

His education is on the wayside as he travels. He starts looking into his own nature in order to see life. However, after he arrives at the monastery he must learn that many things are possible, for the monastery can refuse him. If this

happens, he tries another until he can be accepted. Often he is thrown out bodily, but he can sit in meditation outside the door until accepted.

More later.

Sincerely,
Paul

34. Indian Religions
April 13, 1963

Dear Gail:

The Indian religions are a complex, confused mass of knowledge which most people don't want to attempt confronting. In a way this is a proper attitude, because in Hinduism alone there are 33,000 Gods to worship—at least it appears so to the outsider. Actually they aren't Gods, only saints and holy people. They believe the ordinary world to be unreal, that it is an illusion of the unknowable reality, the absolute. This God is in man and nature, the essence of man's being, his Higher Self, and the essence behind nature. This refers to the body of man and the body of nature as the body of God. This is called Monism.

Monism is the doctrine that consists of one ultimate reality, and this reality is one unitary, organic whole with no independent parts. Compare this with Theology, which is the Christian belief. Theism is the doctrine that teaches God is the center of all activity and that He assumes divine sovereignty; therefore it is a government by priests, ministers, etc., as the representatives of God. The knowledge of God and the supernatural is to be obtained through faith, baptism and so on.

The early natives of India were followers of the Vedas, a set of religious writings over 10,000 years old. They are (1) Rig-Veda; (2) Sama Veda; (3) Yajur Veda, and (4) Atharva-Veda. Following these came the writings of the twelve Upanishads—religious writings in verse and prose. There are really 108 Upanishads, but only twelve are interpreted for the West.

Following these came the development of what is called the Hindu religion. I won't dwell on this for you can select

good books on this subject in the library. Almost as a companion religion, Jainism sprung up as a reaction to the Upanishads, taking its name from its founder Jina (Victor), just as Buddhism takes its name from Buddha (the Enlightened). It was founded some 500 years before Christ. The Jains are divided into two groups: (1) the Digambaras, those who go naked, and (2) the Svetambaras, those who wear white clothes only. They fix their goal in Nirvana, which they feel gives release from birth and rebirth in the physical body. Their four virtues are: liberality, gentleness, piety and remorse for failings. They don't believe it prudent to kill anything that moves—bugs, etc., for fear they will have to come back in that form in their next incarnation.

The culture of India developed a classical literature from the Vedas and the Epics, which also brought about an evolution of famed Indian thought into systems of philosophy. There are six of these philosophical systems: (1) Purya, (2) Yoga, (3) Mimansa, (4) Nyaya, (5) Vedanta and (6) Vaisehika. I suggest that you get a book called *The Hindu View of Art*, which gives an explanation of these systems that is brief and to the point so you won't have to spend a lot of time gaining background.

In addition to these are the two strong cults: First, Vaishnavism, the worship of Vishnu, the sun-God in the Rig-Veda. There have been a long line of saviors in which Vishnu has reincarnated himself, including Krishna, the hero-God in the Bhagavad Gita. Many of the cults in India today are offshoots of this one. The other cult is Saivism; this group consists of the followers of Siva. He was the ancient God or idol of thieves, savages, and the wild dregs of humanity who sought refuge in the dense forests, mountains and hidden places. His terrible and destructive nature was manifested in the angry rains, windstorms and earthquakes during his early

reign, but later developed into the dignity of the Supreme, the beneficent and benignant God of subsequent centuries. Today he is described as being in fire, air, water and all animate things. He is the creator of the world, its instructor and redeemer. Legend has it that his enemies tried to destroy him, but Siva repulsed all their magic and danced in victory—this dance is known as the Dance of Siva. It is believed to be the highest ideal of the art of Indian dancing even to this day. It is performed on the Indian stage regularly!

The third cult is that called Saktism or the Sakti worshippers, built around the idea of female energy as being the mother of the world, the essence of Reality, the secret of the Cosmos. It centers mainly around one incarnation of feminine power, Kali, Devi or Sakti, Uma and Parvati. Kali is considered by one sect to be the consort of Savi, when he was the terrible God, and she as Kali was the destroyer. Then she became worshipped in three aspects: (1) the Divine Mother who is the Supreme Goddess presiding over the world, (2) the Divine Mother who is the creator, and (3) the Divine Mother who is the destroyer.

Next, is the Tantra. The Tantra is the study of the Indian scriptures. It attempts to take the philosophic stand that the scriptures from the Vedas down to the present age, called the Kali Yuga or Iron Age, i.e. our machine age, will give salvation to the individual. It was established in an early period of India by certain writers and is today a written commentary on the scriptures, forming a philosophy of its own in the psychological and theoretical basis of worship of the Absolute!

The sacred writings of India consists of: (1) The Vedas, (2) Upanishads, (3) Epics, and (4) The Tantra. The latter can hardly be called a sacred writing, because it is an offshoot of the others.

The Epics form a part of the Indian religious systems—from out of which the great philosophical systems grew. Two great epics are left from the Indian golden period, the Ramayana and the Mahabharata, both exceedingly long poems—I guess the longest poems in the world's history of literature. Both tell the story of the first three to five thousand years of Indian civilization, the essence of those physical and spiritual forces which brought their ideas into a unified system of belief that came to be known as Hinduism. They were first sung, then put into writing between the periods of 1000 B.C. to 500 A.D. They are primarily collections of myths and legends of Hinduism.

The Ramayana is a poem of 48,000 verses. This is the writing of a single author, Valmiki. Its sister poem, the Mahabharata, is a long narrative of facts and fiction of approximately 100,000. These are collected by an Indian named Vyasa. It is a story about a struggle for power between two kings—it is the world-famed Bhagavad Gita, which has become the Bible for millions of people and represents what was probably the first collection of verse which gave the benefits of Yoga—and the methods. Here we find the story of Krishna—rather his dialogue with Arjuna, which gives us the basis for study in the field of Yoga. It gives the method by which we can rise above the earthly plane to enter into the bliss of Brahma.

I've only outlined the Indian religious scene. You should study it in detail whenever time permits. It helps to broaden the mind on ECKANKAR and world religions.

More later.

Sincerely,
Paul

35. Nobility

April 14, 1963

Dear Gail:

That which distinguishes the superior man from the common man is a quality or state called nobility! It is usually an adjective that describes rank and title, but this is wrong in the status I know. It is actually the quality or state of being noble in character and ability; that quality which shows one to be of superior mind, magnanimous and lofty in manner, deed and thought. It has nothing to do with the religious mind, except its faith!

I point out that those who have had the greatest influence upon the human race were people of noble character, regardless of their birth. Buddha led the parade for this stately grace, nobility of birth and character. Most masters, savants and sages develop nobility during their unfolding of the spiritual self. This is one of the qualities which develops in an individual during his sojourn on the path to glory. Courage is the highest quality in the seeker's nature, for he must have it should he be willing to leave home, friends, wealth, and sometimes a kingdom, to go into the jungle to endure all manner of hardships, suffering, cold and hunger, isolation from all that the world loves, and when he does all of this in pursuit of a spiritual ideal, it means that he is far above the ordinary man. It indicates a genuine nobility that is highly commendable. It is god-like; it represents the cream of nobility and the essence of greatness. When Buddha was a poor, hungry beggar in pursuit of his spiritual objectives, his true nobility stood out far more than it did when he was in the midst of his father's royal splendors. When Rebazar Tarzs might have commanded any army, so great was his mental energy, walked the dusty streets when in his youth, tired and hungry, in order

that he might carry the spiritual message to the multitudes, his greatness eclipsed all the splendors of this world.

When a man gains such self-mastery that he can do great things for humanity, I must admire his courage. It indicates a greatness of spirit, and a strong power of will. This sort of thing requires a heroism far greater than that which impels a man to sacrifice his life on a battlefield. We should admire his devotion to his ideals, and admire him for showing what a man can do through mental discipline. Buddha expounded nobility in his Four Noble Truths. According to this formula, first, the finite existence is analyzed in terms of suffering or the absence of bliss. Second, suffering is traced causally to its origin, 'Tanha' which is thirst, desire, or craving for finite existence, pleasure, and success. Third, cessation of suffering is possible, according to Buddha, only by overcoming the basic craving itself. Fourth, the course to be followed for overcoming suffering is expounded in the Eightfold path.

Buddha's Eightfold path consisted of: Right views; Right intent; Right speech; Right conduct; Right means of livelihood; Right endeavor; Right mindfulness and Right meditation.

Actually, Buddha didn't teach a religion, rather, like Christ, much of his philosophy or religious teachings were results of his disciples teaching. In reality, they weren't the words of Buddha. Buddha attempted to teach every man to live nobly; so did Zoroaster, Lao Tzu, and others. Mohammed did the same in his five pillars of faith. They are: 1. The profession of faith; 2. Prayer; 3. Almsgiving; 4. Fasting and 5. Pilgrimage to Mecca.

The five virtues as taught by the ECK Master are: (1) Chastity, continence; (2) Forgiveness, tolerance; (3) Discrimination; (4) Unattachment and (5) Humility. These give you real strength and liberty. However, there is another

which will make you a leader among people, and certainly will win a place in the immortal life—that is Courage—for courage with discrimination and conviction will certainly give one a name to be remembered.

We have had many Gods, heroes and noble people to walk the earth. Thousands of these have gone down in our history, in legend and fact. I could name thousands but here are the names of a few: Hercules, Ajax, Hector, Paris, Napoleon, Washington, Lincoln, Wellington, Bismarck, and so forth. They had one common quality—COURAGE—but in some cases their ideal was not of the highest. Conviction, they had also, but it was a humanistic goal—and of the group named only Washington and Lincoln are the human heroes who tried to solve the problem of the common man. Bismarck worked for a greater country at the expense of other nations, however these examples are listed to show the factors of Courage and Conviction which gave these people a high degree of nobility! On the other hand, look at those who sought the highest ideal—Lao Tzu; Jesus; Zoroaster; Tulsi Das; Rumi; Akeon; Shankcharaya; Kabir; Sudar Singh; Yaubl Sacabi and other ECK Masters who have walked the Earth. These sought the spiritual ideal or highest ideal—and became a channel for the ECK to work on this earth. The result of such seeking is the greatest nobility in a seeker. This seeking keeps him from those five deadly passions of the mind—which are: lust, anger, greed, attachment, and vanity. The greatest of these is doubtless, Vanity—it is an overgrown ego, a malignant enlargement of the 'I.' It exhibits itself through: Bigotry, self-assertiveness to the extent of harming others, making obtrusive show of wealth and power, gaudy dress, domineering attitude, bossy, scolding and faultfinding. It is a companion quality of anger. Anger destroys peace, neutralizes love, engenders hatred and

turns individuals into enemies. It tears down, destroys, weakens, and annihilates every fine quality of mind and soul. It burns all that is noble in the individual—and it is for this reason that the Great Ones are never angry. It is the useful servant of the negative power, and so long as it dominates the mind, it is impossible for that individual to make any headway on the spiritual path.

The qualities of Nobility are: patience, good will, kindness, courage, love, right knowledge, gentleness, frankness, truthfulness and dozens of similar qualities. Lincoln can be mentioned as a representative example of true and noble qualities developed in a man from humble birth; the other extreme, might be Washington's birth in a wealthy family. In both cases, they possessed three great and noble virtues: 1. Courage; 2. Conviction; 3. Truthfulness. All of the foregoing sounds rather squarish for these times in which we live, but they have always been the virtues of the heroes and gods who lived among men.

If you have never read the stories about St. Francis, be sure to do so. He was a living example of these noble virtues. His gentleness and love for all even brought the birds to gather around and listen to his sermons. He was indeed a wonderful example of nobility in a man.

Another example is that of Sudar Singh the great ECK adept. The ECK Masters offer countless examples.

I suppose that an outstanding virtue of the noble is: to be interested in the welfare of all, yet remain the individual. But once the individual seeks his spiritual ideal, and attains any degree worth mentioning, it takes over and rules with an iron hand. There's no escape.

More later.

Sincerely,
Paul

36. Peace of Mind, Religious Proselytizing
April 15, 1963

Dear Gail:

A summary of thought in the philosophical and religious sense of this world follows:

"The persistent problem which the saviors and philosophers have always faced since the beginning of time on this Earth, is not the individual's state of grace, or material well-being, but his state of mind."

Remember this for it's the most important piece of thought you may find in all these letters! The idea behind this is that all philosophical and religious systems are strictly at war with one another. Each is out to win as many converts as possible in order to be the dominating force in the world today!

To illustrate this point I'll mention the story told about a Chinese farmer who made irrigation ditches in his garden, then proceeded to carry the water in an earthen jar from a nearby stream. After watching this procedure for several hours, an American tourist asked him why he didn't extend the ditches out to the streams and make dams to regulate the water and thus expedite the irrigation to his garden. The American carefully told him how to proceed with the mechanical processes. The farmer explained, after hearing the advice, that he understood what the American meant but was ashamed to use such methods.

This amounted to an actual condemnation of the machine age, as the farmer could not bring himself to change his attitude. That is he simply refused to listen! A few years ago E.M. Forster, British novelist, wrote this: "We can never reach social and political stability for the

reason we continue to make scientific discoveries and apply them—the new orders are evolving so swiftly that man never gets in harmony with his surroundings, but is always alternating them. Therefore the human race is meeting with failure on all sides because of its inability to keep pace."

What the farmer was saying, and what the novelist was saying, was practically the same thing. It is summed up in the preceding quotes—that all emphasis in changing the race depends upon man's state of mind. This is the problem which all saviors have faced when coming to this earth—the attitude is the hardest to change—yet it means as in the farmer's case that to change his attitude might make a slight change in his peace of mind, since it could mean more watchfulness, more material cost, etc. This is what is happening to the westerner—his peace of mind is constantly being disturbed by factors of various kinds, and as a result we have an overload of patients for the psychiatrists, the hospitals, the courts and churches.

Many have realized this, and looked upon a tranquil mind as the most precious of all possessions. Diocletian, a great and successful Roman emperor, abdicated at age 59, during the height of his power, to tend his garden in the country. When urged to return he refused because there was no question of expecting him to give up happiness for mere power. Jean-Jacque Rousseau, French philosopher, wrote the same message in his "*The Confessions*," and other writings. Henry Thoreau screamed that the simple life was the only way. The Brook farm near Boston, whose society included Hawthorne, promoted the simple life and so did the Ouida farm in New York.

As this world increases in complexity, the mounting pressure that it exerts upon the human spirit becomes a

continuing difficult problem.

The important question then is, to determine how one is to live in this world and maintain a tranquil state of mind.

I don't propose to know all the answers, however, I'll list some of the ways by which one may obtain a tranquil state. First, learn to be cause, instead of effect, most of the time; secondly, learn the art of detachment; and third, learn the art of projection, that is the ability to stand off and look at all from an objective viewpoint!

The old mystical system of trying to become one with God is out! It's simply too clumsy, too archaic, and at the same time too time consuming in reaching its goal. Since we, as humans, are not one with God, nor are we God itself—we must therefore learn something else. This refers to becoming a co-worker with God, to act with IT, and by IT—as this is the only way that one is able to be the active channel for the Absolute while in this body. The wheel of karma is stopped for the individual who can learn to travel himself into another dimension and seek wisdom there. It not only can be done but is being done constantly. Religions and philosophies tend to introvert the individual, causing him to look at himself and to cry and wail over his faults, sins and miseries.

This is the main reason that Yoga, Hinduism, Buddhism, Christianity, and Islam are of little value to you.

To know them is good for it will show you what they are and how to judge them when others talk to you about them. Most of the cults have numerous points of similarity. Man worships an Absolute generally because he has no faith in himself; and he must have something to lean upon. This doesn't mean there is no Absolute! But simply that man has a tendency to make the Deity appear to be somewhat stupid at times. In other words I mean to say that it is difficult to

understand how two nations, at war with one another, pray to the same God for victory, for instance. Or how one man can ask God to win over another in a business deal, and if triumphant claim that God helped him to close the deal. At least to many, this appears stupid.

Somewhere in these letters it occurs to me I've stated something to the effect that God knows and hears everything that goes on including the chirp of the cricket, since He has everything set on automatic, in a manner of speaking. Hence in order to reach the divine It or God, one must project himself into the higher dimensions. That is, to the highest planes! Then one comes to know the lofty teachings—not just what one hears from a priest, or minister in a Sunday pulpit on moral issues.

In the history of the world, many wars have been started because of a difference in philosophical and religious beliefs. A good example could refer to the trouble today between Marxism and the democratic system. The Crusades were a constant war for several centuries between Christianity and the Islamic, in the Holy Lands, and later in Spain. For centuries the Moslems have tried to create a Pan-Islam world; the Communistic regime is attempting the same; the British did the same, a Pan-British world; the Romans too, in a Pan-Roman world, and Alexander the Great, tried it for Greece, and ad infinitum. In this respect it is interesting to compare the religions. The Moslems tried to conquer most of the East, in the name of its faith, Christianity tried to establish itself by the sword in the West; even Buddhism made a state religion in India, by Akbar in the 4th century B.C. Germany had its day by adopting the philosophy of Hegel, Kant and Nietzsche, making the Teutons, the master-race of the world. The Shintoism system pushed Japan into World War II; and you

discover that Hitler followed the old German philosophy with the addition of some new ideas. All of which means that the war between cultures, religions and philosophies can be condensed to mean that the individual must accept them or die by the pressure put upon him. For the most part, the general attitude is—leave me alone—"all I want to do is keep my peace of mind."

This war goes on relentlessly whether it is with swords, guns or priests. The missionary going into the jungle to preach to the tribes is nothing more than a soldier without a gun who is willing to give his life so the church can have more converts. For what reason? Nothing except to win a victory over the opposing philosophy whether it is Voodooism or Buddhism! This same warfare goes on in our so-called civilized society today when one faith tries to steal away other members knowingly or unknowingly; while they try to act as though they are friendly to one another, however, this isn't exactly true—for underneath there is that surging warfare. For example take your own experience. You are constantly called by a certain church group to attend their classes for beginners, when you belong to another church. Isn't this a warfare of some kind?

The only way to attain peace is through (1) Detachment, (2) Tuza Travel and (3) Being cause!

Pardon me if this letter seems hard or harsh on orthodox religions, but remember this—you must come to know life, even though it will take much suffering to learn. At every turn there are the fraudulent awaiting you at every curve of the path ready to take your money, your attention, your time and your belief in common virtues, and leave you with nothing but hope! Learn to know who they are and how to avoid them; likewise, get a yardstick for all philosophical and religious systems.

To return to the heavenly home, one must help himself. It is then the Absolute will give his help—that is at the first sign of one sincerely wanting it.

More later.

Sincerely,
Paul

37. The Chaos of God
April 16, 1963

Dear Gail:

The "Chaos of God," is a strange phenomenon which occurs constantly. This poetic term has its meaning in datum of the unknown, the mystery which surrounds the ECK Masters. It is so subtle, so hidden, that very few seem to know what is happening, and why there is chaos surrounding themselves—why certain upsets are coming into their lives.

It may sound strange, but whenever a ECK Master is brought here, a general chaos occurs. Wherever he goes a chaos takes place; this will also occur in the environment in which anyone who has any spiritual development is willing to establish himself. It is not an unusual factor, but rather, an ordinary one, because the spiritual aura which the individual wears has strength to withstand any negativeness created by others and thus it is turned back to its originator, and this creates havoc within him. This is generally the way it works!

This may occur within groups, organizations, large bodies of people, and even nations. Once a ECK Master appears in a neighborhood that whole neighborhood can become upset; yet, it knows nothing about the origination of the actual cause. Those individuals with deep problems or aberrations (or engrams, or whatever you want to call them) cannot stand to be around a highly developed individual. It stirs his aberrations and upsets him, yet so seldom can he place his finger upon the source of his troubles. This is most interesting, for many times a holy man is attacked by mobs, or singularly for the simple reason that he is utterly disliked. What better example can you find than that of Jesus—attacked by the Jews because he upset them through his self-confident statements. Their own engrams couldn't stand this.

There are hundreds of examples. I can even point out personal experiences, when I've been around holy persons, or highly spiritual persons, and found it disturbing. They irked me so badly that I couldn't be in their presence for long—and it certainly wasn't their fault, but it was due to the fact that my own aberrations were being unwound, so that the locks could come off and I could be freed of them.

There is an old saying: "Sunshine and calm will follow the storm." This is true, for the very troubles you might be going through in the presence of a master means that whatever is within you is being worked off by him, or through a natural process by which the spiritual force from him is driving out that negativism within you. This is the healing process—this is the way that masters work. Many times it is a slow process, it may take months or years to get rid of a certain problem that is bothering you—physical, emotional or mental. That is, if you are in the presence of a spiritually developed person, that problem—whatever it might be—is heightened until it might seem unbearable (to almost drive you insane, as they say), but suddenly it is slacked off, and eventually completely removed, and you are free of it forever. This same thing can happen to a group, or a nation. Whatever is bothering those people collectively will come to a head, and cause terrible conflicts, but out of this comes universal good which the ECK Master was attempting to bring. No one thinks of this at the time it is happening, but from it comes a group goodness—something which benefits all. This is one of the most interesting phases of the phenomena—and you can read about it in history, like the case of Saul who became St. Paul, for instance, whose mission was to persecute the Christians—and with his band he captured religious people for the purpose of turning them over to the authorities for trial. Out of this experience, came

his own conversion—his religious trial—which gave him a chance to organize Christianity for good or bad—depending upon the viewpoint you hold on the subject. Hundreds and even a thousand of these examples could be given, due to the fact that when a man who is greatly developed as a ECK Master, walks through an area—that place changes, and usually it is through suffering for the negative never wants to release its hold, regardless. You can depend that it will put up a terrible fight!

When I went to Sudar Singh's Ashram to live I made a vow to follow the path of ECKANKAR for the rest of my life and to share it with all people. You can't imagine the problems that suddenly started facing me—and ended in a junk heap—with me on top! This is one of the strangest things about trying to step out on the path to the Absolute. It isn't easy for one minute! Every problem you've dodged in your life will suddenly come rushing at you like a ton of bricks and you will think if this is the life of ease and glory which many of the religious thinkers are trying to preach they can all chuck it in the Sound! Correct for that attitude! But one must live through it, and if there is a ECK Master guiding you, he will understand what has happened. I've never yet known anyone who has taken up the path to not have all these terrible troubles! But don't let this frighten you for the rewards are greater than all the troubles which you might experience.

The reason for this chaos, is simple to explain. The external part of the universe is chaos—but that interior or subjective side is rhythm. When one enters into the spiritual path he must walk through the chaos, and thereby experience it for what it is—for it matches his own external nature; the mind stuff which he has made with many aberrations within it. These aberrations are costly to him for he must be rid of everyone of them—and he will encounter every problem

they bring until they are all gone—and he stands exteriorized in the pure self. When he has worked all of them from himself, then, he can enter into this pure self on the fifth plane of consciousness. Here he becomes a free man and is responsible for himself—then the ECK Master releases him! Until that time, he is not responsible for his own actions for he is the result of effects established throughout his many lives.

The spring or lock which holds down the engrams must be unlocked, or unwound gradually for the very reason that a quick loosening of them would be so nerve racking that the individual involved couldn't stand the shock. All his aberrations or engrams would run out so swiftly he would be completely overwhelmed with himself. So as one problem is solved another one is assaulted; until they are all corralled or dissolved and the individual eventually becomes master of himself. It is not an easy process, and it is best to be under the care of a spiritual master; otherwise, the individual can seemingly become lost due to the preponderance of his problems. However, if he has a wise spiritual teacher to guide him, the weight of his problems are easier to bear.

There is a mutual choice of a ECK Master. One shouldn't be stampeded into taking a teacher unless he carefully looks over the teacher to see if he is being naive about the situation. A ECK Master will always be: (1) Highly ethical, (2) Teaches only the lofty ECK teachings, (3) Always permits you to make the choice of accepting him, (4) Shows great love for all, (5) Is always impartial.

More later.

Sincerely,
Paul

38.The Gaze of God
April 17, 1963

Dear Gail:

In the third chapter of The Acts of the Apostles, Verses 1-9, it is written that Peter and John were going up the steps of the temple for prayer and stopped by a lame man who was asking for alms. "And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee; In the name of Jesus Christ of Nazareth rise up and walk."

The beggar did as he was told, and was healed!

This gaze is known to the mystics as the Twaji (the gaze of the master, or gaze of God). It is used by many of the ECK Masters who wish to heal, to draw one to themselves—it's the gaze which tears away all the veils which have hidden your face from that of the Absolute, and you stand forth pure Soul! It is the terrible gaze of the ECK Master who in his wrath sets forth to destroy evil! You can recognize it instantly when there is a Guru or spiritual teacher who uses it.

His whole countenance changes! He becomes the stern, or loving one who wants to destroy or help! This gaze is like a powerful beam which can cut directly into Soul and brush aside all which has bothered the disciple or the pupil. All you can see is those eyes burning with love for you, and it's like a ray of light which drives into your heart; I know this to be true, for I still remember when it came to me through Rebazar Tarzs. No woman, in the deepest love, could have given me a gaze more powerful than this!

The comic strips carry a character, occasionally in Li'l

Abner, named 'Evil Eye Floogle,' or some such name. I've often thought of him as one who could use this power to destroy. I don't know where Al Capp, the artist, got his idea, but he must have either experienced it, or read of the power which can penetrate through the gaze. Now this gaze is extremely powerful and carries the message that its proprietor wishes. Nothing is more telling than the eyes—for they carry the message of its owner's intention. It is known—for I've experienced this in fighting in the ring, that an opponent often telegraphs his punches through the eyes. You can tell exactly what he is going to do by watching his eyes!

The gaze is the carrier of the divine power. This power can be used for the healing of persons, for helping them, for giving great love, etc. On the other hand it could be used for evil. For example, in the countries where voodoo is still in force there is a taboo on the evil eye; it still forms a part of the belief of the Pennsylvania Dutch. It is often found among the sophisticated and the highly educated but they will not admit it in public, because it might dethrone their intellectual prestige. However the gaze is a fact; and of course, it is used for the hypnotic trance. It is possible to even be hypnotized while passing a stranger on the street. This has been done many times, but the idea is not accepted by the general public—in fact if you try to discuss this, you might get laughed out of the room. But it's a fact. Read Richardson's *The Great Psychological Crime*. It's in the Public Library.

I've seen this phenomenon in action several times. What can be so simple as to pass a person on the street, and he flashes a glance at you so strongly, that your attention might be put on it for hours? If this isn't hypnotism, what is it? Anyway it's the Twaji!

The Twaji is an Arabic expression meaning "The Gaze of God." Thus it refers to a pure look of love which unwinds all

the sanskaras, those effects which one must work out before coming into the pure state of The ALONE! This gaze from a ECK Master can certainly lift one off his feet and establish him in the highest plane. My experience with Rebazar Tarzs changed me so much that I was no longer the old person, but a new one with apparently a different feeling, seemingly a different body and a new attitude toward life. You will find that once this happens there is no holding you back in your development on the spiritual path.

Possibly you recall in a passage of the Gospels that Peter denied his knowledge of Jesus, before the judges? Jesus gave him a look of love which Peter couldn't stand, so he put his coat over his face and left. This look was the gaze that was responsible for Peter turning back to the spiritual path and finally he came to the end of his mission on an upside down cross, in the Roman prison. There are other records of Jesus giving this look to someone and the results of it are told. In the book *My First Two Thousand Years* (a book of fiction on the Wandering Jew), it is written that Jesus fastened his gaze upon the Jew and told him that he was to tarry until his return. For days the Jew couldn't get that awful burning gaze out of his mind! It is a good description of the Twaji, and nobody can stand this gaze unless the look is a gaze of love.

My purpose in giving you this information is simply because of its place in the study of the spiritual life. It fits into the puzzle as another part, and some day you will have the whole—that is in the future somewhere, sometime. To gain knowledge can be a terrible thing—for knowledge can be the two edged sword which will kill or cure. However knowledge can never give happiness for that quality which is a selfish quality will always bring unhappiness. To be content in this world means to gain a knowledge which will give one the ability to manage and handle his problems on all planes of life.

If the gaze is used for evil purposes, the victim is certainly unfortunate. It was from this that "The Evil Eye" obtained its name. It was indeed a real thing at one time but it has died away because nobody today believes in it—and there are so few who have developed to the heights to know about it or use it properly! In those countries where occultism is developed to unusual heights the evil eye is still prominent. This is especially true in tropical and semi-tropical places—in fact in India in the southern area around Madras is just such a place—where occultism reigns in its glory, and there are many magicians available for whatever one wishes. If you desire to kill your neighbor there is one available for the purpose—or if you want to rob someone in order to gain revenge, that is available, also. Anything which one wants is possible for the magician of the left-hand path, or the evil one, for he is willing to sell his talents for a sum. The white magician works in the opposite direction. The difference in a magician and a master is simple to understand—the magician works on the level of nature, since he has the ability to shift the forces of nature about to suit his desire, while the master works on a spiritual plane. It is seldom indeed that a magician will get any higher than the astral plane, while the master will go into the Absolute plane.

If you wish to read more about the Twaji, I'd suggest you read Alexander Cannon's books. He was a prominent physician who lived in India several years, and studied the hidden side of life which went on there. These books can be found in the Public Library. They were among the most interesting books I know on the subject.

More later.

Sincerely,
Paul

39. Coptic Christian Church
April 18, 1963

Dear Gail:

Egypt has been a Moslem country so long that many people are surprised to learn it was once one of the cornerstones of Christianity. Even today in that country, nearly a million Egyptians who regard themselves as the true descendants of the ancient Egyptians still owe their spiritual allegiance to an Egyptian Pope, the 115th successor to St. Mark.

I don't know who the present head of the Egyptian Church is, but his splendid title is: "The Most Holy Pope and Patriarch of the Great City of Alexandria and of all the Land of Egypt, of Jerusalem the Holy City, of Nubia, Abyssinia and Pentapolis, and of all the Preaching of St. Mark."

St. Mark, the Evangelist, was the founder of the Egyptian Church. He was martyred and buried in Alexandria where his relics were venerated until the Moslem, conquest. His first converts were Greeks, and Greek was the language of the Church at that time. Second only in authority to Rome, her superior in intellect, the Patriarchate of Alexandria was one of the pillars of the Universal Church until the 5th century. Such names as St. Clements of Alexandria, St. Anthanasius, Origen, and St. Anthony, the founder of Monasticism, indicate the contribution made by Egypt to Christianity during the first period of the Church. The country finally became Christian and millions of people deserted their ancient temples for the Church. They declared that Christ was not man, but God, and His earthly life was therefore an apparition. This heresy cut them off from Rome in 451 A.D., and from that day Egypt's national Church went its way in heresy—in the beliefs of Monophysism, as this was called.

The Church dropped the Greek language, took up Egyptian in a mixed form called Copt. The Arabs conquered the country in the 7th century and gave the name Copts to the Christian followers. Since then the Church has been called the Coptic Christian Church which is one of the most unique groups in the world.

After centuries of suffering under the Arabs, the Copts regained national recognition. The Chair of St. Mark is similar to the Throne of Peter in Rome, occupied only by the Patriarch of the Church.

They still use their Coptic dialect, which is a mixture of Greek and Egyptian, to read mass, and recite their liturgy. But so little has been written about the Copts and their religious observance that it seems strange they are even known—for they were separated from Christendom for fourteen centuries. Their only object was to preserve and hand down intact their ancient religious life and customs—which still exists today in Egypt. Actually, most of the surviving churches have no exterior architecture for they were made to look like anything but a church so the Moslems would pass them by.

All Copts enter their church in stocking feet. Most of the mass is done in reverse of what it is in the western world—not a backward reading—but differently. The mass is called Korban, and each church may have as many as three altars; in that way, if there are three masses, which might take place at the same time, there will be enough. The crypt of the Abu Sarga, Coptic Church in old Cairo, Egypt, is said to be where Joseph and Mary rested during the flight into Egypt.

The Coptic Christian church is really the primitive western church—possibly the only existing one today. It is one of the few remaining groups that still practice the "Dream Cure." This is for those who are insane or incurable

by orthodox practices. It was practiced in the ancient temples over the world before Christianity and other orthodox religions halted it. It was called the Aesculapian dream cure. The patient was put into a deep trance sleep by a priest and while in this sleep he was visited by some saint or God in a dream, and healed. In some of the Coptic monasteries there were heavy iron halters bolted into the wall, under the Icon of St. George, and an insane person would be brought into the room, fastened in the halter—where he fought and raged—until exhaustion forced him into a sleep. During this sleep, St. George came and healed. It's still practiced today, with results!

Another interesting point is that the Irish early churches were organized and conducted on the same basis as the Coptics—many of their writings and church architecture is the same. Many Irish monks studied in Egypt before the advent of St. Patrick. The bones of many Coptic saints lie in their churches scattered throughout the Egyptian countryside. These bones are wrapped in bundles, similar to the way in which a baby is wrapped in a blanket. When one goes to the church to pray to a saint for help, he may pick up the bones of the pious saint and while sitting on the floor, rock and sing to them as if it were a baby, while he pleads to the saint to help him fulfill his desire.

Many miracles are performed in the Coptic churches and among their people. St. Anthony of the Desert was said to have been a Copt. He was supposed to have lived one hundred and fifty years in the Sahara desert as an ascetic, and worshipper of the Absolute. Actually nobody knows to what age he did live, but it is certain that he went far past a hundred. He lived mostly on bread and water—so little that it would possibly have driven a health faddist to distraction. Imagine coming home at night, getting a cup of water and a

slice of black bread, then adding a bit of salt for taste! This would serve as his meal, unless he had visitors, in which case he would share his bread. There is an interesting book in the biographical section at the Public Library with the title, "St. Anthony of the Desert."

At the beginning of Mass in a Copt church (rather upon entering), one falls on his face, or goes down on both knees, instead of the genuflection of the western church. This is the ancient custom in which the attendant had to do the full prostration—full length on the floor. Most people sit cross-legged upon the floor, while the others stand. Standing is believed to be the only way to receive the message which the priests give in church. Many times victims of disease are taken to the altar following the service to be exorcised by the priest, of the devils which have afflicted them.

I've met one Coptic, Hamid Bey, who is well known in the occult circles. He is the leader of the Coptic Church in America. He is a very unusual man, who practices the art of being buried alive for professional reasons. He claims to have had 5,000 burials of this nature and stays underwater from six hours to six days. I've witnessed one burial underwater in which he stayed for several hours, in a casket. He is supposedly some sort of miracle worker, but other than his ability to go into trance and keep his body in animated suspension for days, I couldn't find any other ability. However, the Copts are unusual people—they seem to find a peace of mind in a world of hate and egoistic tendencies.

More later.

Sincerely,
Paul

40. The Cabala
April 19, 1963

Dear Gail:

You will hear of the Cabala, or Kabala as it's often spelled, in your study on spirituality. The Cabala is a kind of system of occult theosophy or mystical interpretation of the scriptures among the Jewish rabbis or certain medieval religionists. At first it was handed down orally through chosen individuals, but later committed to writing.

It treats of the nature of God and the universe and teaches that God is the original principle of all being, that creation is the process of emanation and that the powers of evil can be brought to an end by the triumph of morality and goodness through the supremacy of man's spirit over his desires. That is, when man's mind is in full control, the Messiah will come and restore the world to a perfect state; that man is a microcosm and that writing was revealed as a means of penetrating into the divine mysteries.

The Cabalists therefore assumed that every letter, word, number, and accent of the Scriptures, contains a hidden sense; claims to know the method of interpretation for ascertaining these occult meanings; and pretends to foretell events by these methods, so the Cabala is thus the source of much medieval and modern magic and demonology.

Therefore, it is the secret of esoteric doctrine or the science in general of magic; it is a mystic art and a mystery which many people study and use. One of the oldest schools of magic, "The Order of Golden Dawn," is an offshoot of the Cabala—it was founded in the 12th century—and handed down verbally until recently; then it was placed in writing and is taught by occult schools of magic today scattered here and there. Many famous people have belonged to this

school—William Butler Yeats; George Moore; Russell and others; in fact, Shaw may well have been one of its followers. One of the best books in the library on this school is given indirectly in "*The Unicorn*," by Virginia Moore; it is a study of Yeats' life along these lines.

The mysticism originated in Spain in the 12th century as the current for mystic teachings in Judaism—referred to the Bible and Talmud. Its original teachings were from the Essenes, a mystical band of persons and there are references to this group in the Bible, however, I can't point it out at the moment, offhand. H. Spencer Lewis authored a book, "*The Mystical Side of Christianity*," or similar name, and it gives a lot of attention to this group.

The origin of Cabalism is said to have been given to Isaac, the Blind, son of Abraham of Pospuieres, and a couple of others. It was a compilation of those mystic teachings which had been handed down in the Jewish faith. You will soon learn that every orthodox faith has a mystical side.

The Cabala is primarily concerned with two problems: (1) How to reconcile the relation of God, the most exalted and spiritual Being, to the gross, materialistic world. (2) How could such a Being create a material world, and approximately when did matter come?

The solution of these problems can be comprised in one word: mediation. Mediation means there are mediators between God and the world, by means of which relation is carried out. This is not new; it was taught in the ancient times by Philo. The content, however, is different. The mediators were identified differently through the ages as angels, as powers of God embodied in the letters of the alphabet, or as hyperoslatized powers, called Sephiroth. It is the Sephiroth on which the Cabala centers.

The Cabalist says the essence of God is unknown. He is

En Sof, the endless; however, He must reveal himself to the world and the mind of man! The doctrine therefore posits between God and the world and man, in ten manifestations or power and media of His will, called Sephiroth. These are: (1) The Divine Crown, the Absolute Himself, (2) The Divine Wisdom, (3) The Divine Understanding, (4) The Divine Kindness, (5) The Divine Power, (6) Glory, which is morality, (7) Might or victory, (8) Splendor of nature, (9) Foundation, or the basis of nature, like the atom, (10) Kingship, the harmonizer of all nine Manifestations.

God is said to reveal himself to man through all these ten manifestations.

The principle book of the Cabala is the Zohar (splendor). It was written and published by Moses ben Shem Tob de Leon, a Spanish Jew, at the end of the 13th century; as a result of his mediumship with the spirit of Simos ben Yohas, a master, of the 2nd century. He is supposed to have sat in trance and received the information, which was from this spirit. Also, in the 16th century an Isaac Luria Ashkeniaji, who lived in Palestine, published an interpretation of the Cabala which has been accepted as a realistic manuscript, and is reported to have had great influence on the Jewish masses for centuries. Many of the Jews are followers of the Cabala, because it solves so many of their metaphysical problems, so it is claimed. I have some of the manuscripts from the "Order of the Golden Dawn," in case you would like to read them. But take them objectively for to become involved in any occult thought at this stage will only delay your growth.

The word Cabala is derived from the root QBL, meaning "to receive." The secret system sprang from weariness of the dead letter, and represented a revolt against the petrified Judaism of the rabbis. Pico de Mirandola, one of the great

intellectuals of the 15th century, and Savonarola, a contemporary and church martyr, were both Cabalists. Much of the Masonry mysticism comes from the Cabala. Rossetti, Swedenborg, and a half-hundred other famous names belonged to this secret society. In the movie, "*Joan of Angels*," you may remember that the priest asked the rabbi if there are angels, and the rabbi replied, "Yes!" The rabbi was following the Cabalistic theory on angels—as the mediators between God and man!

The Jewish metaphysical thinkers in the early times would not associate with the Greeks, because their line of inquiry was completely different. They went in for demonology, the evil eye, magic, divination, dream prophecies, and cures. Since the Talmud legislates for everything, the average Jew cannot make any movement unless he is certain that this is the way the law designates. In the old days, it was a hidebound way of living, so some few got together and decided to break the laws so they could have a fresh beginning, and this was the way in which the Cabala got its start. It was a sort of reform in the Jewish religion. All orthodox religions have the same type of history—look at those about which I've previously listed briefly. The Jewish history claims that the evil spirits were created by Adam during his separation from Eve when God punished him. Cabalism has a charm and incantation for everything—even how to find a mate or become wealthy!

More later.

Sincerely,
Paul

41. Gnosticism
April 20, 1963

Dear Gail:

I'd like to discuss another subject about which you'll be hearing during your studies in this field. That is Gnosticism. This is a philosophicoreligious movement of prechristian times. Later it had many forms in the pagan and orthodox religions, all of which have been characterized by the central doctrine that concerns—emancipation through knowledge (gnosis is the ancient Greek word for knowledge), the possession of which saves the initiates from the clutches of matter. In medicine and psychology the word denotes a combining form that pertains to cognition or recognition, an insight to a truth. In metaphysics it denotes positive knowledge, or the knowledge of spiritual truths as claimed by the Gnostics.

The Dead Sea Scrolls have brought to light much new knowledge in the field of Gnosticism. The Coptic writings reveal much of the Gnostic thought, and the Jewish Apocrypha contains a lot of their ideas. The early church fathers were followers of the Gnostic systems: Justin, in Rome, about 100-165; Irenaeus at Lyons, 180; Hippolytus, in Rome, 230; and Epiphanius in Cyprus 375. Three of the Gnostic writings from the 5th century are: *Gospel of Mary*, *The Apocryphon of John*, and *Sophia of Jesus Christ*. The *Gospel of Truth* was found in 1945 in Egypt, in a 5th century Coptic Gnostic Library. It went into Carl Jung's Institute in Zurich.

Defining Gnosticism is a difficult task. It is in a way the mystic side of the early Christian church. The very word gnosis shows that the Gnostic knows. He doesn't know because he has learned; he knows because revelation has

been given to him. He doesn't believe, for faith is inferior to gnosis. And his gnosis, "the knowledge of the ineffable greatness," is itself perfect redemption. (This is antagonistic to the Christian religion today!) The early leaders Clements, Origen, Barnabas, etc. were great writers but they believed that knowledge was greater than faith, therefore this idea was against the principles of the church, and their writings have been cast out.

The Gnostic has self-knowledge. He knows by revelation who he is, that is, his true self; other religions are in varying measure God-centered, but the Gnostic is self-centered. The Gnostic approach to life is thus a "passionate subjectivity" which counts the world well lost for the sake of self-discovery. Therefore it might be said to be a religion of saving knowledge, and the knowledge is essentially self-knowledge, recognition of the divine element which constitutes the true self. They differ from the orthodox Christian who says the "basic problem of the self is caused by conventional morality," and that redemption is the release from conventionality.

Mythology is a significant feature of the Gnostic system. It represents an attempt by the Gnostic to explain how this situation arose and how he can get out of it. It is significant because of its very nature, that is to express and illuminate his understanding of himself. In its sacred literature myth is as significant as in the sacred literature of the first chapters of Genesis, which stimulates the imagination of the Jews, Christians and Gnostics alike. Gnostics have always been devoted to a freedom of imagination therefore speculation and mythology were aspects of this freedom, which involved freedom from astral spirits, from the God of the Old Testament, from the tyranny of the creation, from Old Testament law and many other laws. Gnostic self-knowledge,

the result of revelation, is salvation; it issues in freedom and a fresh sense of creation.

The origin of Gnosticism is four-pointed. It arose out of (1) Hellenistic philosophy, (2) Oriental religion, chiefly Zoroastrianism, (3) Early Christianity, and (4) Heterodox Judaism. After the death of St. James, sectarian teaching was introduced into Christianity and thus Gnosticism got its start in Jewish Christianity.

Here again as in the Cabala, you find the angels as the mediators between God and man, and that it was Jesus who descended to win the fight over the evil angels who had taken the earth as their Possession, and restored it to the good angels. Even today there are croups in which Gnosticism is expressed, however they may not be aware of it. Recently in Utah a small group of believers anticipated a cosmic catastrophe and believed space ships would arrive to rescue them, after which some of them turned to Gnosticism in expression at least. These expressions are: social maladjustment, increased nonconformity, breakdown of social controls, social disorganization, and questioning of customs and social unrest.

I tend to think that the Calendar came from the Gnostic observance of a time scheme. After making a study of the angels, they claim four archangels serve the Lord; they are: Michael, Suriel, Raphael and Gabriel. Under these are the subordinate angels who have many duties and tasks. I'll discuss this planetary ladder in another letter. The Gnostic makes claims that Jehovah of the Old Testament is really Satan—and when you come to study the narrow, hidebound laws he laid down you might agree. In order for the Jivatma to reach heaven it must go through the lower heavens governed by the rulers, as I've explained in *The Tiger's Fang*.

Gnosticism has three redeemers, or saviors: Jesus, Simon Magus, and Menander. One interesting item here is: Remember the question you asked about the third heaven? In the Acts of Apostles Paul speaks of a man caught up in third heaven. The Gnostics believed Adam came from the third heaven, their idea was taken from Paul's writings. The account of Simon Magus, the great magician, is given in The Acts of the Apostles. In Chapter 8, Verses 9 and 10, something mysterious is spoken of, and Simon is called by others, the "Great Power of God." In the Dead Sea Scrolls there is a gospel called the Simonian doctrine, concerned with the worship of Simon as a descended savior. His teachings were helpful inasmuch as they advised on how to live in this world, primarily; whereas Jesus' teachings pertained to saving from original sin, for the most part. Menander tried to bring the teachings of both into a single thought; that is to say, he attempted to combine the two.

The philosophy of the Gnostics is: Everything emanates from the Supreme Father, known only by revelation, who helps the Jivatma or divine spark in its struggles against the body. His angels help the Jivatma remember its divine origin, and escape upwards to unite with him. The main difference between Gnostic and orthodox philosophical theology seems to lie in their attitude toward the world. For any Gnostic the world is really hell. For the Christian the world is one which God made, a world whose history he governs.

The Gospel of John and the writings of Paul are purely Gnosticism. However if you should ask any clergyman about this he might give you a cold stare but no answer. One thing which the Gnostics taught was the sound current, yet not as strong as ECK does for the Gnostics' teachings are taken from ECK as all other spiritual works have done. They actually believed the cross was a gateway to paradise

and not the savior. St. Ignatius, 16th century, seemed to have been a Gnostic by his words and writings. Much study could be done on the subject; naturally, I can only cover a little by letter.

More later.

Sincerely,
Paul

42. Tibet
April 21, 1963

Dear Gail:

In the West, it would be difficult to find another country on earth which has aroused the interest for mystery and wonders that has been true of Tibet. There, in a veritable jungle of strange religious ideas and practices, even the most astonishing parapsychological phenomenon seems hardly out of place. The cultural and religious face of Tibet has been shaped by two main forces: The Indian missionary of the Buddhist religion; and secondly, the innate Tibetan attitude and way of life, which outwardly defeated, has nevertheless filled the spiritual and psychological channels of the country's national life. The latter refers to the "Bon" religion, meaning the black magic, conjuring of gods by magic, etc.

The mixing of the two created that which we know as Lamaism. The original Bon religion was once the national form of the old animist-shamanist religion which at one time was widespread throughout all Asia, China, Mongolia and Siberia. There are reports of great magical feats from the creation of the two systems. However, it comes mostly from the "Bon" side of religion for the Shamans are still the magicians who do strange deeds in the far corners of the world where our so-called civilization doesn't yet reach. Briefly, a Shamanist is a type of medicine man who has at his beck and call an unseen world of gods, demons and ancestral spirits. A spiritualist who is a medium is somewhat of a Shamanist. The Lamas (priests), are descendants of the Shamanists, and still practice calling on the unseen world to solve spiritual and worldly problems.

Alexandra David-Neel whose books on Tibet are in the Public Library, reports having seen much of this magic in

action. One concerned the Langapo, the long distance jumpers, who ran cross country in lieu of wireless, only instead of actually running they were trained to jump 30-50 feet, somewhat like rabbits. She reports seeing monks train to sit naked on frozen rivers, dip their robes in water and dry them by body heat, etc. Other reports on these priests (Lamas), refer to the ability to fly through air without support, out-of-body experiences, control of weather, etc. Some of this has been authenticated. Talbot Mundy writes much about them in his fiction books on Tibet. They are in the Public Library.

Padmasambhava, an Indian Buddhist, in NW India, went to Tibet and founded the present religious traditions of Lamaism. Amitabha, was the particular name given Buddha, for Tibet, and this is even today the name of that God who rules over the snow-capped kingdom. Many of the traditions have grown into myths, etc. The Lamaism religion has a triple world, including a purgatory and hell. The Jivatma after leaving the body supposedly wanders about in-the-in-between states, for forty-nine days. The area in which he wanders is called Bar-do. The Jivatma can either enter the heaven of Amitabha, or re-enter the physical world again through birth. The Dalai Lamas have been head of the government state and the spiritual supervisor of the other worlds, too; in fact, Tibet was the only nation, until the time of the communist invasion, to be state-ruled completely by religion. The majority of the population, especially the males, were monks.

The Lamaists claim the return of their God. (Orthodox religions say that the Messiah will return, and the Lamas say that their Buddha will return to earth and that all will be peaceful.) The name of this Buddha will be Maitreya. This is a famous name in Buddhism. When the King-God died, as the ruler of the state, the throne was open until another Dalai

Lama was found—usually a child whom at birth—the Jivatma of the Dalai Lama had reincarnated to rule his land. The Prince of the Devils is Khyab-pa Lag-rings. He is the chief of all the demons who persecute the population—and is somewhat under the control of the Shamans. So, this corresponds in many ways with the medieval ideals of the Christians—which is to say, that all the Tibetan culture and government, as well as the economic standards are at the level of the European civilization in the medieval ages when feudalism was the basis of the economic and culture system, with the ruler in control. Only the contents and country are different! This is why the study of a nation's culture, economics and history is important when making a study of the spiritual background of that nation! Many of the factors which make up their religion and mystical systems depend on the conditions of the nation during its growth from primitive tribalism to a high state of civilization. This is also true of the individual—he grows from the primitive states of childhood to the state of civilization supposedly. (However, many never do!) This accounts for that statement of: "Man is only a microcosm of the macrocosm. He is a mirror of the universal!" So much for that!

The Tibetan sects, the Buddhists and the Bon-pos, were at religious war for centuries, but finally they merged and became the mystic religion called Lamaism. As I understand, this is somewhat on the order of a Yogi school. It's based upon the Mantras, which is a Yoga of Chanting! Mantra Yoga is a system of astral regions by means of constant repetition of certain formulas which are supposed to set up particular vibrations, especially when repeated with the mind fixed upon certain centers. These formulas are believed to have an efficacy of their own.

These monks practice so many austerities that a westerner

couldn't begin to understand them. But their religious system and thought form a conglomeration of all eastern thought plus the Bon system! Milarepa, a great saint of Tibet, in the 11th century, learned the magic of the Magi, a mystic sect of the East, and later became a Yogi and Lamaist. In Tibet, there are two main sects opposing one another. They keep struggling for political control of the state: The Red Hat Lamas and the Yellow Hat Lamas—who have their own monasteries and medical colleges, political facilities, etc. A third group battles both these groups, but not as a political antagonist, they are the Dupas—a sect that practices black magic—they keep the skulls of their victims as guardians. They are a secret, mystic sect, feared by all the Tibetans, and are generally tribal. Those who appear wild, as most Tibetan tribes do, are shunned in the best way possible, if believed to be of this group.

Since Tibet is such a remote area, the problem lies in sifting through the legends and myths for that which has a basis of truth. The religious struggles of the eighth and ninth centuries B.C., in this kingdom hemmed in by the largest mountains and the vastness of the area, doubtless accounts for its Lamaist sects and the priest state of the Dalai Lamas! Since the influx of the Chinese conquerors a few years back many of those who reach the West have written about the country. China has always laid claim to Tibet, and at the time the Dalai Lama disappeared in 1922, during the Chinese invasion, he supposedly went to the Andes in South America, taking a mystic monastery bell—which when rung can be heard by those in higher states of consciousness. But this is another story.

More later.

Sincerely,
Paul

43. Western Mystics
April 22, 1963

Dear Gail:

The mystics of the West are almost babes in the woods when compared to the mystics of the East. The records of those from the West are fewer and less impressive! Of course we in the West think in the opposite, however if a thorough comparison is made there hasn't been a great deal developed in the West that might be called truly its own. It certainly hasn't any real divine scripture—since The Bible is an Oriental scripture—written by those who lived in the middle-east, therefore it can be considered Oriental. For example, The Beatitudes are certainly set in the Oriental metre for poetry.

In discussing the Western mystics it means I'll be referring to those who followed the first century B.C., mostly: Jacob Boehme, St. Theresa, St. John of the Cross, St. Ignatius, St. Francis, Johannes Eckhart, Socrates, William Blake, Plotinus, Pascal, Francis Bacon, Madame Guyon, Whitman, and a half-hundred more, however there isn't one who can measure up to Ramakrishna, Shankharacharya, Lao Tzu, or most of the other mystical giants.

The reason that there are fewer western mystics in comparison to those of the East is simple. The West for the most part has a superficial civilization and culture—it has been the great adapter of what has come out of the East in culture, law, medicine, education, social customs and religion. It has copied most of the Eastern thought along these lines. The industrial revolution which took place in the West put most of the people into mass production of some nature, hence there is little time left for meditation or the pursuit of the finer points of life! This has left the West in

the materialistic pursuit of the production of things for body comfort! Hence the Marxist philosophy which was founded and developed in the West (a purely materialistic philosophy).

I'm concerned here with telling you of: The development of the individual from self-consciousness into cosmic consciousness. This is exactly what anyone who is interested in the spiritual goal is striving toward—rather this will be his goal, while in the body. If one thinks of the consciousness of the human race, one will see from a simple analysis of the accomplishment made from primitive people 500,000 years ago up to the present time. Therefore man develops out of the self-consciousness state into the conscious state individually. Remember the statement "All those who come unto me will be lifted up!" All that was said can be summed up actually to refer to the fact that all those who come within his range of teaching will be lifted into the cosmic consciousness attitude-wise. It amounts to this: It is that experience one goes through sometime during his lifetime, in which certain lower mental senses, such as the sense of sin, the fear of death, desire of wealth and physical things are dissolved by this experience of a greater viewpoint on life—this might be said to include space, time and immortality. It is the opening of that particular faculty within man that might be called a half-dozen names: God, Christ, Buddha, Spirit, spiritual eye, etc.

The spiritual eye is the remnant of a very important sense organ in man—it is known to physiology as the pineal gland. Next is the pituitary gland in the top of the brain, called the thousand petalled lotus. The spiritual eye is important for it is the doorway through which the Jivatma steps for its trips into the other worlds! The thousand petalled lotus is important for through it one can receive the

light and sound! You can still move out of the latter in the Jivatma for the other world trips. This is the difference in the systems as known to me, and the orthodox systems, including the mystical systems, and religious teachings. As you know I believe in the ability to leave the body, in the Jivatma form, and receiving the light and sound outside—thus an outward movement of spirit. The orthodox religious systems teach you to look inwardly. There is a reason for this, a very insidious one—subtle in nature; for to look inward is to trap the self! To tell you that you are burdened with the sin of Adam, is merely a trap! This is not purposely taught by the individual clergyman, but that is the purpose behind it.

The Western Church was given its philosophy or doctrine by St. Thomas Aquinas around the 12th century. St. Thomas was not a mystic nor did he believe in mysticism to my knowledge. He was however an intellectual giant! The doctrine he laid down for the church was as follows: (1) He rejected illumination as a source of knowledge. (2) He based knowledge upon the human senses and experiences. (3) He insisted that the abstract of Godly ideas were to be found outside man. (4) That all conclusions could be worked out by rational thinking. (5) Freedom could be gained by goodness and other virtues. (6) One must depend upon the sacraments to deal with Christ. (7) That the means to the end were justifiable—since man's fate was sealed from birth—therefore, he must be confined to hell or to God without use of the freedom of will. (8) The concepts of soul were to be found in the intellect. Thus he made a doctrine consisting of metaphysics, science and religious thought, taken mainly from Aristotle and some of the other early Greek thinkers. You see the church gets its rituals, sacraments and rites from the Romans, its history from the Jews, and its doctrine from

the Greeks. Where then does it truly have anything of its own?

Compared with the mystics this might be considered wrong! Even the orthodox mystics, though obeying the church outwardly, wouldn't conform. They believe in the intuitive faculty giving knowledge; that illumination brings knowledge; and that all Godly ideas lie within man because he is a microcosm of the universe. Rational thinking has no place in his system. That freedom is a result of his illumination, not virtues. He has the right to work out his own salvation through his own freedom of will. Concepts of soul are within the greater self. He has a freedom of choice to accept his own conception of the Absolute.

The problem of the Western mystics has been a lack of freedom to practice their own means of reaching a spiritual goal because the Church has always worked against them, and even punishing them if it deemed necessary; at least telling them what the limitations were. This wasn't true in the East for a mystic has always been able to practice his own religious concepts. The mystics had one thing in common—they wrote in a language which was understood by all the mystical brotherhood. Christ is the word used by Paul for Cosmic Consciousness. So in a manner of speaking Christ wished us to have freedom. The freedom of the cosmic sense is supreme and it absolves man from his former self and makes future slavery impossible. He uses Adam as the self-consciousness. Using the word Cosmic Consciousness, meaning the state in which the individual enters into the supreme spirit, one might substitute the key words to see what the writer is saying. For a more complete study of this you can obtain, the book *Cosmic Consciousness*, by R.M. Bucke, M.D. It isn't a complete book but it will give you an idea of what I'm saying here.

Later I'd like to mention wherein the mystics have missed the boat so to speak. They have and that is one thing one needs to be able to judge, and look beyond when considering mysticism, religion and education.

More later.

Sincerely,
Paul

44. World of Self Consciousness
The Five Perversions of the Mind
(1) Kama—Lust
April 23, 1963

Dear Gail:

The world of self-consciousness is a world of restriction, of walls and barriers, while the world of Cosmic Consciousness is one of wide-open spaces and freedom. One must make a choice of what world he wishes to live within. If you will notice, you'll see that many people live in, the world of self-consciousness! You can tell them by their speech, the expressions on their faces, the way they walk, act, and even by their eyes.

The world of self-consciousness is bound by the Five Perversions of The Mind. This is a part of the psychology taught by all masters and holy teachers. Consequently, no outline of the psychology of the masters would be complete without mention of the five modes of destructive mental action, called the passions. These are, in reality, mental diseases superinduced by the misuse of normal faculties. They may be said to be: Lust, Anger, Greed, Undue attachment to material things, and Vanity or Egotism. In ECKANKAR they are: Kama, Krodha, Lobha, Moha, and Ahankar. I'll take them up individually:

1. Lust. Lust is a normal function allowed to run into an abnormal demand where it becomes destructive and degrading. The broader meaning includes all abnormal desires, if the Indian word Kama is used. This might include drugs, alcoholic drinks, tobacco, or even tasty foods which are eaten simply for the sake of enjoying their taste. Any sort of appetite which seeks indulgence for the sake of enjoying a pleasant sensation. In some respects this is the strongest of

the five and where this is the case, then the most deadly. This is true of a vast majority of mankind, and holds them as in iron chains. Most of our advertising is geared to this passion in man, that is to sharpen his desires and increase his appetite. Look at any ad, note its contents, it blinds him in a seductive abandon, in an intrigue, one might say, and this lures him with a false promise. So, when you have wasted your vitality in its indulgence it tosses you on the rubbish heap; it coarsens its victims to the level of animals, clouds his perceptions and dulls his wits.

The chief function of Kama is to pull the person down to the common animal level and keep him there; thus, it obligates the person to fix his attention upon that which is common to both man and brute. It is a well-known principle of psychology, and can be verified by the experience of everyone, that whatever the mind dwells upon, that thing becomes a part of the individual. The more vividly the thought dwells on anything, the more that one becomes the thing he thinks about. We grow like that which we contemplate. In other words, "As a man thinketh, so is he." This is the law of the mind, and can be used for good or ill. The masters use this law for the spiritual development of the disciple.

When one falls into the trap of self-indulgence, the worst of all perversions, he is flaunting an invitation to these five, especially Kama, to enter in and take up its abode. The result of Kama, in the extreme, is blank stupidity, like an ordinary animal. When sex controls the individual, instead of him controlling it, the degeneration of that individual is already an accomplished fact. A few of the major phases of this passion Kama are:

(1) The drug habit; (2) The tobacco habit; (3) Gluttony; (4) Craving for alcoholic drinks; (5) The abnormal talk habit, especially telling dirty stories; (6) Sex books, obscene

movies, morbid sex imaginings, and dwelling on sex pictures; (7) Useless games, cards and other games which have no value except for defeat of an opponent, a morbid sort of self-gratification, a feeding of vanity; (8) the habit of idleness without a purpose; however, that doesn't refer to resting. For example, an artist or writer can loaf and make something out of their loafing for their leisure can be productive, in fact, they need to be free of the machine-age topics and work in order to be creative! Most creative workers need time in which to think.

All these are phases of Kama, although there are many minor ones which you can think of, but the central core is self-indulgence, which is the principle of evil that abides in all of these things when not under the control of the individual. That in any form is what the old-time religionists might have considered evil—and at the moment, I can't think of any other phraseology which is so explanatory. Since all acts of self-indulgence lower one's moral status, therefore, it might be said that they bind him to the world of senses, which acts as poison for the spirit. Regardless of what form sensuality may take, it is Kama, and Kama is one of the deadly enemies of the Atma.

The foundation for desire is in one's self. It is the greatest obstacle that besets a disciple on the path of spiritual attainment. My viewpoint is that when one sets out to obtain peace of mind by getting rid of desire as the ECKist does, then he is still in that stage of desire for he is wanting something badly. Actually, to be rid of lust, one should give it up through detachment—that is, caring little if he indulges or not—hence it falls away. Detachment seems to be the answer to sorrow, pain, lust, etc. From the time of Gopal Das to the present, the prevailing teachers in the East have said that Kama was the cause of all ills and sorrows of man. The cure of most Kama is the destruction of self-indulgence

which is the unnatural desire for something which keeps one on the animal level. This is why your love for anything must be pure, must be raised above the body level. A woman loves with her whole being, and this is beyond the understanding of a man, and when at any time he rejects her love or shows a callous side to it, she is definitely hurt.

Not understanding her nature, woman today has gone far out of her way to establish herself as the equal of man in business, social and other fields. Women are not able to stand this sort of pace collectively, but as individuals they might—none can on a whole be competitive with man. Therefore, she has a greater obstacle to overcome in the matter of lusts than man, due to wanting to compete with him economically she seeks solace in the masculine things he does—smoking, choosing of her bed partners outside marriage, drinking heavily, indulging in loose talk, etc. Her desire for mastery causes her to go overboard and Kama takes over to draw her down to the animal level. This is interesting for most of the economy is geared to sharpen and whet her desires for buying; one of the terrible offenses of our times. Look at any newspaper, TV program, magazine or media for mass consumption, you find that 85% of it is devoted to the woman's audience to develop her appetite. It's the old adage of selling a woman a modern dishwasher when she had only a room for living space and ate out.

Kama is a quality of the negative self which one must watch constantly. Its place in modern life has grown because of its offshoot boredom. One must be constantly aware of what is happening around himself to be on guard against this crime of the mind.

More later.

Sincerely,
Paul

45. Five Perversions of the Mind
(2) Krodha—Anger
April 24, 1963

Dear Gail:

The second of the deadly five perversions of the mind is called Krodha, or anger, as we know it. Its action is to stir up strife, cause confusion and scatter the mind, and its attention, that is, keep the mind from concentration. Anyone who indulges in fits of anger cannot give proper attention to concentration, have projection from the body, nor make proper use of wit or wisdom.

Anger destroys peace, neutralizes love, engenders hatred and turns individuals, nations and groups into enemies. This is done for the purpose of satisfying a low impulse toward destruction; it is the extreme opposite of love; therefore, it might be said to be the sum of all evil whereas love is the sum of goodness. So, strange it is that the orthodox Church preaches righteous anger—at mass one Sunday I heard a priest give a sermon on this. There is no such thing as a righteous anger, for anger under any circumstances tears down, destroys, weakens, annihilates every fine quality of the human character, and burns up any nobility within man. As a consuming fire it leaves a victim nothing but a wreck of his former self, burned out, blackened and dead. But of course its purpose as anger, is to destroy the individual who indulges in it. Its destructive action is aimed at others, but its most destructive action falls upon the one who indulges in it, for it creates for him bad karma and binds him to the wheel of life.

Krodha is a very useful servant of the negative power. So long as it dominates the mind, it is impossible for the individual to make any headway on the spiritual path. Its end

is darkness, death, and rebirth on the wheel of life. Some of the minor phases of Krodha are: Slander, evil gossip, backbiting, profanity, fault-finding, peevishness, irritability, quarrelsomeness, surliness, grouchiness, jealousy, malice, impatience, resentment, malicious mockery, destructive criticism, argument for the sake of defeating others, haughtiness with ill will, etc. All of these and more are the awful brood of their mother Krodha, a filthy litter of snarling pups.

The law of the Absolute must be obeyed or one must reap pain and anguish. The law is: Never criticize; never find fault; never abuse; never even blame anyone, either to his face or behind his back. Never hurt anyone's feelings, man or animal. Never permit harsh or unkind words to escape one's lips. Instead, speak words of love, of truth, and kindness.

Anger is an ailment which afflicts a large percentage of mankind and its agonies are often drawn over a whole lifetime. It leaves no moral value in the mind, yet very little attention is given this affliction in mental therapy, since many other things are said to be of greater value than anger. Yet, it is one of the deadliest of human ills and leads to some of the most horrible disasters. As reported many times, a child being nursed at the breast of a mother can die from poisoning if the mother has had a fit of anger prior to the nursing.

The disease of anger, generally drags on for years and leaves a trail of suffering, nausea, and terrible heartaches. It is frequently manifested by the following set of symptoms: (1) Thinking ill of others, (2) Taking offense easily, (3) Criticizing the actions of others, (4) Lecturing or discoursing on mistakes of others—either to the person himself or to others, about him, (5) Chronic fault-finding, or pointing out

the defects of character or conduct of others, making them out to be very bad, (6) Scolding or nagging or haranguing others, (7) Habitually blaming others for all that goes wrong, (8) Vile abuse or cursing others, and (9) Actual fighting, quarreling, or trying to inflict injury upon others.

One needs to remember that a mental injury or wound is often more painful than a physical wound, and sometimes is slower to heal. The "evil tongue," as Krodha is often called, is far worse than any plague. Of all bad habits there are none that smell of corruption and death as badly as Krodha. Unlike most physical disorders which make their victims suffer the brunt of disease, this affliction reacts even more deadly upon the person himself. It is like a poison gas that spreads deadly fumes in a whole neighborhood. But the one unique feature of anger is that none of its victims are generally willing to concede that they are suffering from it. Usually they insist that it is others who have been infected with anger and they themselves are the innocent victims of the malevolence of others. This is an almost universal manifestation of the disease. To even suggest that the victim is suffering from the disease is sufficient to throw him into a violent spasm. You can never tell when anger is going to explode in your face; it erupts at the smallest provocation, and its sickly fumes spread far and wide. It often happens that those who suffer from advanced stages of this disease become weary of life and commit suicide, even if they do not kill somebody else. Many times the victim commits suicide, rather than endure the tortures of living near such a person.

One of the most pathetic features of this terrible affliction is that death doesn't end it. It is in the mind and the sufferer takes his mind with him into the next world, where it continues to ravage him. It will continue to afflict him, until through suffering and self-control, he learns to remove the

ailment himself. It is one disease no doctor can cure, since it must be handled by the patient himself. Everyone should shun it as they would the most deadly, most savage, jungle beast.

So you see anger is a terrible affliction which costs the individual, nation or race many things. Many are caught in the trap of anger, for it can lure certain people downward into the awful gulch of red anger. You can recognize chronic anger in people who carry the so-called chip-on-the-shoulder. They have: hatred, aggressiveness in certain forms or over aggressiveness, easily piqued, annoyed, and find irritation in almost anything. For one thing, getting tired brings out anger in them quickly. Frustration is a form of anger, but not to the extent that certain other things are. Those who are overwilling to give advice are usually somewhat on the anger band. Always beware of angry people, they can cause you terrible damage. Beware of complainers, they can bring trouble in a sense—similar to spreading germs around people. They love to get people upset.

In the past, I've helped protect you from people of all sorts; go back to those techniques I've explained previously. Never be afraid of an angry person—for this is the reason for their anger, since they like to frighten anyone within their reach. The more they can frighten and get into agreement with them, the happier the angry person is.

More later.

Sincerely,
Paul

46. Five Perversions of the Mind
(3) Lobha—Greed,
(4) Moha—Attachment,
(5) Ahankar—Vanity
Four Primary Perceptions of the Mind

April 26, 1963

Dear Gail:

I'm going to skim through the rest of the perversions of the mind and get along with the letters. The third member of this unholy group is Lobha, or greed. The function of greed is to bind all humans to material things and cloud the mind to higher values. Man automatically goes to the plane of the thing he loves. He who thinks of nothing but making money, gradually becomes hard of heart and even his face takes on an expression of relentless driving force.

The many phases of Lobha are: miserliness, falsehood, hypocrisy, perjury, misrepresentation, robbery, bribery, trickery of all sorts. These appear to be the usual ways and means of picking up easy money. The poorest man is the one who spends his time trying to get something for nothing. Each man must think more of giving than receiving.

Moha, which is attachment, is the word for delusive attachment, infatuation. This is perhaps the most insidious, most deceitful of all. It comes upon one before he becomes aware of it. It always has the appearance of nobility, dressed in reason and respectability. Its appearance is that of false values, and the real purpose for attachment is that it causes one to become so absorbed in its ideas that you have no time for anything else. One of the basic principles (false values) of this civilization is to create responsibility for debt, family, office, etc., so that one will have no time for spiritual development. It is most subtle. You will find this negative quality being used

by the orthodox religions—the ministers in each will tell you, preach to you and make you believe your responsibility belongs to the church first. The Catholics tend to feel that your responsibility to the church comes before parents, family, etc. They desire that you accept this attachment until you feel that it is the most serious responsibility of your life; this means the attachment is built into the individual's mind.

If you look about, you notice that the whole of one's life is spent in trying to perpetuate the physical existence, the animal life. The real purpose, which he came into this world to accomplish, is forgotten; rather, this knowledge is seldom gained. All education appears to be geared to the perpetuation of animal life. Moha is the master of those who are living this type of life—and wishes to keep the individual there so he won't find real freedom.

The last of the deadly five is: Ahankar, which is vanity. It has two meanings. Ahankar is first, the faculty of the mind which gives us the power of awareness of the self, self-differentiation, the I-ness. It is that faculty which executes the mandates of the Buddhi in the interest of self. However, the abnormal exaggeration of this faculty becomes the Ahankar, which is vanity, or egotism. It is an enlargement of the ego which becomes a cancer by cell proliferation. Vanity is an overgrown ego, but Ahankar is a malignant enlargement of the I; it is malignant selfishness. It becomes a passion for the self and its material glory. A vain person never has a sense of humor. Its chief function is to block the path of truth. It is the friend of error. It establishes creeds, appoints a priesthood and builds up organizations to propagate its own dogmas. It assumes that out of its own superior wisdom that it has selected the only perfect system of truth. It has one big assumption: "I am right; he who opposes me is wrong; to sustain the right, I must destroy the opponent." This assumption has been the

basic reason for the fights between religions and between a religion and a civil authority. It was the reason for the bloody crusades—the Thirty-Years' War. This quality seems to be bitterly stuck in the nature of most people—and whoever tries to change anyone who is vain will find bitter resentment. He goes to war over the drop of a hat, to defend his own self-asserted rights. He never thinks of another man's rights, and he takes offense easily, like Krodha. He is extremely sensitive, touchy, etc. He sees no weakness in himself, but never ceases to point out those faults of others.

The minor phases of Ahankar are: (1) Bigotry; (2) Self-assertion, in all sorts of places, and thrusts itself forward; (3) It makes obtrusive show of wealth or power, it is gaudy in dress, exhibits a domineering attitude, is bossy, scolding and faultfinding. This type of person will assume superior airs, demand his own way, which he terms his rights, and will try to punish others if opposed. He tries to attract the attention of others by noises, or other show of self; loud and frequently interrupts others when they are talking; he likes to make public speeches, is eager to see his own name in print; makes a show of his own piety, and in some cases wants to make long public prayers or at least, long speeches—because he wants to let the world know about it—especially if he gives a penny to charity. He dearly loves titles, honors, college degrees and enjoys seeing the masses bow to him.

There are two kinds of people on this planet according to the masters. The Manmukhs, who following the mind, obey its every whim. He is the worshipper of the five perversions of mind. The second type is the Gurumukhs, those who are free and developing their powers to the greatest possible extent toward the proper goal.

Now, briefly I'll take up the four Antishkarans, or the *four primary perceptions of the mind* according to spiritual

psychology. These are: Chitta, Manus, Buddhi, and Ahankar. They are important! (1) Chitta is that function which takes cognizance of form, beauty, color, rhythm, harmony and perspective. What it doesn't like it rejects. It receives its impressions mostly through the sight, then it passes this perception to the intellect. (2) Manas is mind stuff per se. It is that perception which receives and registers impressions through the senses of smell, taste, hearing and feeling. Its chief function is taste. Like Chitta, its reactions are automatic—that is, trained to like and reject what it doesn't like. (3) Buddhi is the intellect proper—it is that power which the Jivatma uses as its chief instrument of thought. When overpowered by spirit, it produces thought; it discriminates and decides. It passes judgment upon the findings of the other two faculties. Its decisions are passed on to the final court of execution. (4) Ahankar accepts the decision of the other functions and perceptions handed to the Buddhi and executes its judgments. It is also the I-ness of the individual, therefore, it is the executive faculty of the mind. It is the faculty by which the individual differentiates self from all else, and it is the faculty which enables the individual to distinguish between his own interests and that of others. If this faculty becomes unduly exaggerated, it is termed vanity or egotism. A summary of this is: Manas—receives and tastes; Chitta—takes notice of form and beauty; Buddhi—is intellect, instrument of thought, discriminates and decides; Ahankar—executes orders.

The mind has four modes of positive action and five modes of negative action.

More later.

Sincerely,
Paul

47. Postulates
April 28, 1963

Dear Gail:

This is one of the most important subjects I will take up in these letters. The title is "Postulation!" Better still, it might be called "Postulates!"

A postulate is a proposition which is taken for granted or put forth as axiomatic. It is an underlying hypothesis. It is the ultimate assumption or a claim as truth, real, existing or necessary. Starting from this basis then, if you take a look at history it will be found that so much of it is the result of someone's postulates. Laws which are laid down are the results of some agreement between individuals and groups, thereby establishing a postulate of rules that are used to judge society and its conduct.

It might be said that many religions, nations and worlds are the result of postulates. When Jesus said the golden rule was: "Do unto others as you would have them do unto you," he established a postulate in the minds of his listeners. It isn't the question of whether this is truth or not, but that he postulated it and thereby it became truth to others; it became a law. Therefore, you can make your judgment about any laws, for example Canon Law, of the orthodox Church might be said to be a collected body of laws, rules and regulations enacted by the church concerning its constitution, its spiritual and temporal administration, and the ecclesiastical government and discipline of the Western religious community. It [Canon Law] derives its theoretical principles and judicial premises from theology, which deals with the doctrine of faith, and from moral theology which teaches the natural and revealed principles and Obligations of Christian life. Just as the Church is a religious society distinct in its purposes from

secular society so Canon Law is distinct from civil law.

I'm taking this up for the simple reason that I want to point out that Canon Law is regarded as the law of God, in the church. The reason for this thinking is: since the church is the official body of Christ and its officials, clergy, etc., are the representatives of Christ on earth, therefore, what the heads of the Church postulate is officially law. Sounds weird but it's true! The Supreme Court works on the same theory—as it represents the law of the land—any ruling it postulates is the law! So you see, in any case, the law can be wrong whether it's secular law or civil law, for it's postulated by man, and man is never able to be the universal man— or the God man, generally speaking. When you hear the term "he speaks with authority," it is wise to question this, for as a man he might be postulating much of what he speaks. Sudar Singh always said, "I speak as a man! For I am a man, and those mistakes I make as a man should be considered as human mistakes!"

It has been proven by psychological tests that what you see when you look at something depends not so much on what is there as on the assumption you make when you look. Since what we believe to be the real physical world is actually only an "assumptive" or postulative world, it is not surprising that such experiments proved that what appeared to be solid reality was actually the result of expectations or assumptions, or postulates. Your postulates determine not only what you see but also what you do, for they govern all your conscious and subconscious movements toward the fulfillment of themselves.

In other words, man's chief delusion is his conviction that there are causes other than his own state of consciousness. But all things that happen to the individual—are his own doing; all comes from him and everything has been the result of his states of consciousness. A man's consciousness is all that he thinks and desires and loves, all that he believes is

true and that to which he consents. This is why a change of consciousness is necessary in order to have changes in the outer world. This is why postulates and assumptions are important. Any postulate that you make is coming true—regardless of what the conditions are. It might be slow in forming; it might be in the next life, however, if it's done under two conditions then it might happen at any time—now, or later. These two conditions are: the tremendous extremities of the emotional poles—done in either great love or great anger. The emotional charge will carry through for you. There are often postulates made in a calm, determined spirit which bring about the fulfillment of the postulation. One makes the postulate, then assumes that it has already been done. He lives in that spirit—and this is why so much of history has been wobbling about over the centuries.

The simplest postulates are those of a conqueror whose rules are laws for those he has just conquered. He is making postulates which they must accept. These are his own postulates for his own benefit, so that he has the advantage over the masses. Remember the Yang and Yin article? Within your own world, you make postulates and accept postulates from others. If you tell someone that he is never going to be separated from you—you are making your own postulate, and if he accepts this postulate, it will be truth! See how simply it works! Any man who says he is going to be wealthy and works at this goal has made a postulate which will likely come true. But he must make others see it this way! It is the trick of being that which you want, and getting what you want. It is, thus, a particular law which makes those whom you wish fall in line with your goals, viewpoints and desires. I can say it best by paraphrasing the definition for propaganda. "Propaganda is the art and science of controlling the mind of mankind by overwhelming insistence

upon a point of view."

A definition for postulates could be stated as follows: "Postulates are those opinions, ideas and claims laid down for controlling the mind of others by an overwhelming insistence upon a point of view." This is at least close to defining postulations. Consequently, you see the power called spirit is fluid, plastic-like and easily molded so the individual forms a mold of what he wants, a matrix in the mind, and this is the form into which the power flows to make what he has desired. I'm speaking of the imaginative power of the mind—since you use that divine source of imaginative power to make the postulate. It doesn't have to be spoken aloud, or thought about, but it must be seen in the mind by the Jivatma. The watcher (soul, or Atma) must take a look at the scene which is placed against the screen of the mind—like the flashing of a movie film against a screen. The Atma looks at this usually for a moment, then recalls it occasionally—this is a postulate, and it works. You can make a postulate by telling someone they are mean, good, bad, indifferent, etc., and if that individual accepts this he usually develops that quality. He mirrors what you think of him—what you postulate of him. Now the very fact that you trust someone generally mirrors that trust in him and the trust is returned— that is, if the person is sensitive, and generally of a moral nature.

I've known young women who walked among thugs, and were never molested because they trusted all naively! This trust was accepted and respected. This business of postulates is somewhat complicated. Therefore, I'll return to this subject in another letter.

More later.

Sincerely,
Paul

48. Occult Study of Music
April 29, 1963

Dear Gail:

In this letter I will take up the occult study of music. This is one of the most interesting studies you could make. Those masters as you will read about have used a large number of people throughout the worlds for making the race a higher one. All higher Initiates, masters, etc., have the power, by means of thought transference, to impress upon the minds of such people who are receptive, any ideas they think fit. The word impress could be better said as suggestionistic. These masters suggest ideas to the poet, musician, painter, writer or philosopher. They do not force ideas upon him. Many times the recipient is unconscious of whence came his inspirations, and has no suspicion that he is, as the case may be, either the subject of thought transference, or temporarily overshadowed by an unseen presence. Few really know the facts.

All masters of music, Handel, Bach, Mendelssohn, Beethoven, Chopin, Schumann, Wagner and Straus, etc., have been the results of contacts with the masters. If you want to hear music which is from the angels, try "*Symphony in D Minor*" by Cesar Franck. One can almost hear the beat of angel wings. Another great piece of music is "*St. Matthew Passion*" or "*Passions according to St. Matthew and St. John*" by Bach. It is moving—and so moving that you actually can see the agony of Christ in your mind. On this matter of moving—you must understand that people today do not want to be moved, but entertained. Therefore, this is why we have so much light music, plays, books and movies! Avoid them unless you can stand the lightness, to lift you, when you might need this sort of thing!

There are masters, on the other side, some in this world,

and there are angels who are concerned only with the promotion of the arts in this physical life. Then there are masters and angels who are concerned only with the promotion of music. This comes back to the letters I gave you on the Sound Current as the Supreme teaching. Throughout the ages, philosophers, religionists and saviors have realized the supreme importance of sound. In the Shariyat-Ki- SUGMAD, said to be the oldest scriptures in the world, it is stated that the whole cosmos was brought into manifestation through the agency of sound. St. John expresses this in the beginning of his gospel. The writer of the Book of Joshua must also have possessed some knowledge of the power of sound, otherwise, it is unlikely that he would have written the story of the Fall of Jericho.

Sound can be both constructive and destructive. In the history of the Roman Empire, it is pointed out that when the Romans carried their soldiers across the Mediterranean in ships, there were so many that their shouts caused the birds to fall out of the sky. Sound can create form and destroy form. The sound of a human voice can shatter a wine glass. But a sprinkling of sand on a glass plate can be formed into geometrical patterns by drawing a violin bow across the plate's edge. Music can be used for hypnotic spells over man or to lift him into the higher levels. It can be used for Black Magic over people, or can be used for spiritual upliftment.

The effect of music is that it generally makes forms in the emotional body of man, and he conforms to a certain pattern of thinking. It has been said that Handel's music was responsible for the Victorian snobbery because it set the thought forms in the individual's mind, which make them solid and fixed in a pattern of the day. Now the new music like that of Stravinsky, Berlioz, Ravel, DeBussy, Dvorak and the modern jazz have served to break up these static thought

forms. Most of the moderns have been that of the shattering force which have worked on the individual's aura breaking up any thought forms which were stable and solid. Stravinsky produced a piece of music called "*Galloping Polka*," which is terrifying. One who is supposedly a solid citizen, an intellectual or those who are college trained can hardly stand this piece of music—in fact it will drive you nutty if you listen to it for any length of time. It has a terrible effect on the mind, on the thought forms which anyone who is at least stable in his emotions or rather conformed to the times or a culture may have. I used this at one time to break up the pattern of orthodoxy which I had developed out of a certain time in my life. There is another which will work on the thought patterns: "*Hungarian Dances*" by Dvorak, or "*Concerto in F Minor*" by Mozart.

Turgid thought patterns can affect the individual in a most negative manner. What I have said is true of this century, especially in the change that came about following World War I, and has developed through until the present time. You see more and more Negro music, (this is the jazz, etc.), polkas, modernistic, etc., coming into style, and with it the changing of customs, styles, and thinking of the people, especially the middle class. You see the sloppy sentimentality of the times plus the hardness of the people. Jazz is a part of the dark music, definitely put through by the dark forces to increase the appetite for sexual decline of the race on a whole. Whereas at one time women were content with decorous flirtations, a vast number of them are now constantly preoccupied with the search for erotic adventures, and have turned sexual passion into a species of hobby. This is partly caused by the jazz music of our times which works on the lower psychic centers. Nothing unusual about this for the same system was used by the ancient priests to excite the

congregation into sexual orgies so they could keep control over them. It is done in a milder form by the Revivalists, although not with a thought of sex, only for emotional control over the audience. The orgiastic element about jazz's syncopated rhythm, produces a hyper-excitement of the nerves and loosens the powers of self-control. It gives rise to a false exhilaration, a fictitious moral and physical reaction. Jazz, with its array of harsh, ear-splitting percussion instruments inflames, intoxicates and brutalizes, causing a setback in the individual's development. Jazz music at its height very closely resembles the music of primitive savages. It marks a love for the sensational which has greatly increased. It has increased the books, plays and movies on crime, mystery and brutality. This accounts for the period in popular music when so many musicians were junkies and peddlers.

On the other hand if you look at the music which has become the uplifting type, remember that it's the woodwind instruments which make the most impression on the invisible body of man. The Greeks knew the influence which the flute, woodwind and other light instruments had on the soul. The drums can be that music which the dark forces use—for example the drums of the Voodoo, the African tribal drums, the drums used in military parades, etc. These drum notes work on the subtle body of man—that was the purpose of their invention.

The music of the angels is derived from the stringed instruments; violin and lute, the woodwinds and harp. Percussion music has little place in the music of the freedom seeker. A study of music will reveal a great deal to you about the occult.

More later.

Sincerely,
Paul

49. Karma
April 30, 1963

Dear Gail:

Karma is a study of the cause and effect of the individual's actions. It is also a study of the causes and effects of nations, groups, races and religions. The word Karma is a Hindu word meaning the law of nature in regard to ethical actions, and requires that every doer shall receive the exact result or rewards of his actions.

According to the Hindus it is always tied in with actions for good or evil. This is the result of that phenomena which we call the burden of guilt or guilt pattern. This is not necessarily true, in a sense, if Karma concerns all actions then it must go beyond good or evil. The Hindu philosophy asserts there are other actions than these two qualities. The Western church argues that man is born of evil, or sin if you wish to call it either, and that he is never without it. Consequently he is stamped with a guilt pattern from birth. This is a strong dose of medicine if there ever was one!

Reincarnation and karma go together, but I'll discuss them separately. Later you can tie them together in your own mind. The law of karma is the underlying principle of personal responsibility. It is a well-known law of physics that action and reaction are equal, but opposite in direction. This is the law that returns to the doer, in spite of himself, the legitimate results of his conduct. In other words, he must gather the fruits of his own actions. It is a universal law, embracing every unit of living throughout the numberless worlds of the universe.

The universality of the law of karma is one of the chief factors which bind all life together; not only human life, but the animal with the human, also. Animals and humans

compose one big family, with a complicated, but inseparable history and an inseparable karma. Hidden away in this great law is the reason, according to Hindu philosophy, that men should not kill and eat animals. Also the reason that men should not mistreat animals.

According to this law man is constantly creating karma, incurring debts, and all these debts must be paid off. That sums up the whole problem in a few words. It is a pity that all mankind cannot grasp the full significance of this law. If that were true, the whole social structure would be remodeled. Every debt must be paid. Because the effects of karma are sometimes slow in returning, man feels that he has beaten the game, but he only deceives himself, for none can defeat it since death is not the end. Therefore, he must carry this debt through his other lives until it is paid off.

The three kinds of karma recognized by the Masters are: (1) *Prarabdh* karma, (2) *Sinchit* karma, and (3) *Kriyaman* karma. The first type refers to the karma of fate. It is that which has been earned in one or more previous lives and upon which this present life is based. This type of karma must be paid off during this lifetime. He must live it out to the full extent for there is no escape, not even if he has a Master. Any Master can destroy it but generally doesn't because this type of karma must be met and paid by the individual. It is compared to an arrow shot from a bow—when once shot it must continue until it reaches its goal. There can be no change once it is shot.

The second type refers to reserve karma, called *Sinchit* karma. It can be compared to money in a savings account. However, in this case it is not drawn upon at the individual's wish but at the will of the Lord of Karma. The individual is helpless, for the Lord of Karma may assign him any place, at any time, and so on.

The third type is called *Kriyaman*, the new daily karma. It is the karma which the individual makes from day to day during his lifetime. This sort of karma may be disposed of by anyone in three different ways: The individual may suffer, or reap his payment at once, or at some other time during his life. Then, again, he may have it stored up as *Sinchit* karma to be drawn upon at some future time, depending on the Lord of Karma. In that case, it may become fate karma for the next life.

When a Sat Guru, meaning a real religious teacher, takes over the life of anyone as his disciple, that fact will materially alter his Karmic status. His whole destiny undergoes a complete change for everything will depend upon the will of the Master, because the Master becomes his Karmic Lord. The Sat Guru is superior to any and all other Lords of Destiny for he may do whatever is most prudent with the disciple's karma. As a rule he does not interfere with the *Prarabdh* karma of anyone, since that is generally fixed and final. Consequently, it must be endured or gathered as wheat he has sown. With all the rest, the Master may do as he likes, according to whatever he thinks is best for the disciple. He may require his disciple to live out all of his *Sinchit* karma which has been stored up against him as well as that which he creates from day to day. In some cases, he may be disposing of all three types of Karma at the same time. The disciple must follow whatever pattern the Master sets for him due to the fact that when he finishes his worldly life he will be free forever.

A ECK Master will never allow the burdens to become too heavy for his disciple; occasionally, he may bear some portion of them himself, out of great love and sympathy.

Since inactivity itself creates Karma, so the Gita says,

then there must be a means of disposing of karma. There is, but the answer is: "By acting in the name of the Master, always!" The Master is karmaless and no longer subject to the law, because he has risen above the plane of its action. He is free from the laws of all regions where karma operates. All his work is done in the name of the Absolute! So long as the disciple does everything in the name of the Master, he will not create any new karma for he is acting solely as the agent of another, and always the principal is responsible for the acts of his agent. This must be done with the disciple's full attention given to it. He must do only that which he thinks the Master will approve.

There are two different administrations of karma: (1) Kal, the Negative power (2) Dayal, the Absolute. Since Kal is the Lord of Karma in this world and up through the plane of the mind, then he is in charge of the bulk of humanity. Once the disciple takes the initiation from a Master, all his karma automatically is transferred from the hands of the negative power into the hands of the Master for his keeping. The Negative has no further power or control over him, and even the agents of death cannot approach him nor can he ever be called into the courts of judgment for judgment of his earthly life. He doesn't see purgatory or any such worlds for his destiny in this life and the next is in the hands of his Guru who administers the karma as he thinks best for his disciple.

Eating meat is taboo by most masters because it means taking on the karma of that animal. Even eggs are off the list of some masters but fruits, vegetables and nuts make up the diet, if one is to stay karmaless, so it is said.

More later.

Sincerely,
Paul

50. Reincarnation
May 1, 1963

Dear Gail:

Reincarnation is a correlative to karma. One fits into the other like the hand in glove idea—and it becomes a pattern where one follows the other. Reincarnation has to do with the theory of rebirth, regardless of whether it is a rebirth into a downward state or a higher state. The rebirth of man into anything but that of a man is called transmigration. Transmigration and reincarnation are sometimes confused. This transmigration idea was used by the Hindu priests as a form of fear technique to keep the people in line, similar to the hell-fire technique of the Catholics especially in the Middle Ages. Thus, anyone who didn't follow the principles of the Hindu religion was liable to be reborn as an insect, animal, bird, fish and so on. The Jainists belong to an Indian religious system known as Jainism; they believe this so strongly that they won't kill an insect under any condition. An American once asked Sudar Singh what he should do about ants at a picnic, that is kill them or allow them to eat the picnic lunch. His reply was, "That depends upon how hungry you are."

The Hindus are quite serious about this and their initiation into a Holy Order consists of the thrice born, which is similar to the Church's rebirth into life through baptism. After such an initiation the new member is allowed to wear the thread of the thrice born.

Reincarnation means that when death overtakes a man, he is transferred to another field of action, but his karmic account goes with him. If these accounts are not settled before death, they need to return to this world for the settlement. No soul can detach itself from its accounts until they are settled. The

seed of all his karma is stored in the causal body. This is an infallible record in which the recorder never makes a mistake. He can neither leave this record behind him nor can he conceal it. Whatever he does and wherever he goes, the record goes with him in this world or in the beyond. When the Jivatma arrives in the Astral world he must appear before a judge whose justice never wavers, who cannot be bribed and before whom the records cannot be falsified. There he must answer to every item and there he must pay in full. If these debts hang heavily upon him, he is assigned to another life under the conditions which permit him to make payment. If a person's life has been full of good deeds, kindness and love, he is assigned into a heaven, a paradise, a delightful environment, or whatever name one wishes to refer to it. Here he enjoys the reward of what he has earned, otherwise he must be reborn until he earns this privilege. These accounts cannot be settled on the subtle planes, since according to the law of nature, man must return to an earthly life, where he established bad karma in order to reap what he has sown, and make all payments under almost identical conditions of life in order that perfect justice will prevail. He must do this until final liberation of the Jivatma from the wheel of birth and death is assured so that he may make a triumphal entry into the world where he belongs, beyond the reach of Karma.

In the new life of a reborn child, the parents are meeting their own karma, the same as the child is. So perfect is this system of Karmic law, that all the individuals concerned meet in exactly the right time and exactly the right relationship so as to meet and pay off their karmic debt to someone with whom they were connected in some previous life. An example of this might be a married couple with a karmic debt to someone with whom they were connected in

some way in another life. They would have to pay off that debt by their service as parents and the years of care and labor they must give. So the parents and the child are working under the law of karma in returning to this life. Each one is meeting its stern demands which no one can escape.

This constitutes the eternal AWAGAWAN so often spoken of by the Orientals. Awagawan means coming and going. So long as the individual lives and operates under the law of Karma he cannot escape this coming and going, and this refers to the wheel of the eighty-four. This is a phenomenon of Indian philosophy—the idea is that the individual accompanied by the mind and its load of karma, moves on through the almost endless ages, from birth to birth, passing through the eighty-four lacs (a lac is equivalent to one- hundred thousand living things) so eighty-four lacs amounts to eight million, four-hundred thousand different kinds of living things.

This means that in this world there are that many sorts of living beings or species of living things. Of course, this is only an approximation of the exact number. There are approximately three million species of plant life; two million seven-hundred thousand insect species; one million four-hundred thousand kinds of birds; nine-hundred thousand kinds of water animals; and four-hundred thousand kinds of land animals, men and other beings just above men, but closely related to them, such as devas (shining ones or angels), devtas (male angels), and so forth. The devtas are sometimes spoken of as demons by the western people.

This amounts to eight million four-hundred thousand and each has its uncounted millions of individuals. A wandering soul, making its way from birth to birth, may possibly be required to pass its long and tiresome course through all if his karma calls for it. He may pass through only a part of

them and return to human status, on the other hand. This is the part of reincarnation called transmigration which is up to the individual to believe. Some Indian cults leave it out altogether since they say a Jivatma is born as a human, then goes upward instead of backward into animal life and so forth. But reincarnation should prove that the western idea of atonement is not true. The very fact that it is a law of nature proves many of the things we wonder about in life. One example might be said to include that of a man who comes back with a handicap and the like. Where a man goes after death depends upon his burden of karma; he can work his way out of hell, purgatory or any other dark holes of the afterworlds, if he desires. There is an automatic execution of karmic debts, but it depends upon the person and his knowledge.

And knowledge of reincarnation will make a great difference in the treatment of men and animals. Sympathy should take the place of vindictive punishment, the aim being to restore the relationship. All the sacred literature of India teaches that kings, states and civil laws came after the degeneracy of mankind. This caused a system of laws to be worked out to suit the conditions of society because no one recognized karma and reincarnation. Karma is bound up with all forms of sin and evil as well as goodness and virtue. No one can come to a Master until a certain amount of good karma has been built up that permits one to merit that opportunity. Good karma comes through love—and love (good will) will admit anyone to all the heaven worlds. It opens gates where nothing else would.

More later.

Sincerely,
Paul

51. List of Books
May 4, 1963

Dear Gail:

This letter is that which will give you a list of books which may be of interest. I will start at once!

The Golden Scripts, Pelley; *Concerning Subud*, Bennett; *The Outsider*, Colin Wilson; *Great Philosophers (Eastern World)*, Tomlin; *Self Beyond Yourself*, Gregg; *Serial Universe*, Dunne; *Story of Philosophy*, Durant; *Universe Around Us*, Jeans; *Meditations*, Marcus Aurelius; *Wisdom of China & India*, Lin Yutang; *Law of Psychic Phenomena*, Hudson; *Perennial Philosophy*, Huxley; *Practicing the Presence*, Goldsmith; *The Way and Its Power*, Lao-Tzu; *Rosicrucian Principles*, Lewis; *Story of Oriental Philosophy*, Beck; *Science of the Mind*, Holmes; *In My Mind's Eye*, Marion; *Creative Mind*, Holmes; *World of Psychic Phenomena*, Edsall; *Wish of Wisdom*, Jastron; *Secret of Ages*, Collier; *Law of Higher Potential*, Collier; *Sunlit Way*, Wilson; *Your Key to Happiness*, Sherman; *Self-Analysis*, Hubbard.

Time, Space, Circumstances, Davis; *Talks on Truth*, Filmore; *Lamp Unto My Feet*, Lanyon; *Soul of Universe*, Stromberg; *Thrust in the Sickle*, Lanyon; *Life More Abundant*, Lanyon; *Laughter of God*, Lanyon; *I Came*, Lanyon; *That Ye Might Have*, Lanyon; *Out of the Clouds*, Lanyon; *Magic In Your Mind*, Andersen; *Faiths, Cults, Sects of America*, Mathison; *Tiberius Caesar*, Ulanov; *Twice Born*, Carstair; *Yoga Sutras*, Pangangelis; *Christ of Indian Road*, Jones; *Journeys On Razor Edge Path*, Roof; Inner *World*, Buckham; *Secret Sayings of Jesus*, Grant; *Indian & Christ Miracles of Walking on Water*, Brown.

Yoga Explained, Yeats-Brown; *Advance Course in Yoga*,

Atkinson; *Hindu Philosophy*, Akilananda; *Faith is the Answer*; *Miracle at Lourdes*, Cranston; *Treatise on Cosmic Fire*, Bailey; (2 Vols.); *Interpretation of Nature & Psychic*, Jung; *Hints to Students of Occult*, Rogers; *Life & Teachings of Masters of Far East*, Spalding; (5 Vols.); *Message of Divine Illiad*, Russell; *The Mind of East Asia*, Abegg; *Glorious Presence*, Wood; *Vedanta for Western World*, Heard, etc; *Penthouse of Gods*, Bernard; *Heaven Lies Within Us*, Bernard; *Quest of Overself*, Brunton; *Discover Yourself*, Brunton; *Indian Philosophy & Modern Culture*, Brunton; *Importance of Living*, Lin Yutang; *Mystics at Prayer*, Andrea; *Mystical Life of Jesus*, Lewis; *Prophet*, Gibran.

Other Mind, Shaftsbury; *Exploring the Psychic World*, Butler; *Mental Telepathy Explained*, Carrington; *Dynamic Thinking*, Powers; *Adventure in Thinking*, Sherman; *Aquarian Gospel of Jesus the Christ*, Levi Dowling; *Bible Mystery & Meaning*, Troward; *Case for Astral Projection*, Muldoon; *Dynamic Thought*, Hamblin; *Dweller on Two Planets*, Philo; *Esoteric Christianity*, Besant; *Fourteen Lessons in Yoga*, Besant; *The Game of Life & How to Play It*, Shinn; *Healing, The Divine, Art*, Hall; *Hidden Power*, Troward; *How to Use Power of Prayer*, Sherman; *Isis Unveiled*, Blavatsky; *How to Concentrate*, Towne; *Key To Universe*, Curtiss; *Know Your Own Mind*, Sherman; *Law & Word*, Troward; *Letters on Occult Meditation*, Bailey.

Life Beyond Death, Ramacharaka; *Lost Continent of Mu*, Churchward; *Magic of Breath Power*, Gaines; *Man, Grand Symbol of Universe*, Hall; *Man Who Tapped Secrets of Universe*, Clark; *Message of Aquiria*, Curtiss; *Mystic Christianity*, Ramacharaka; *New Model of Universe*, Ouspensky; *Personal Survival*, Curtiss; *Realms of Living Dead*, Curtiss; *Secret Door to Success*, Shinn; *Soul & Its Mechanism*, Bailey; *Spiritual Consciousness*, Mukurji;

Spiritual Crisis of Man, Brunton.

Temple of Silence, Curtiss; *Thoughts Through Space*, Sherman; *Treatise on White Magic*, Bailey; *Your Invisible Power*, Behrend; *Occult Philosophy*, Ingalese; *Fragments of Truth*, Ingalese; *Greater Mysticism*, Ingalese; *Way of Power*, Beck; *Adventures of the Mind*, Castiglioni; *Occult Science*, Clymer; *Lectures on Ancient Philosophy*, Hall; *Abundant Living*, Jones; *Across the Line*, Terhune; *Vivekananda*, Nickhalanda; *What Vedanta Means to Me*, Yale; *Mountain on Desert*, Richter; *Witchcraft*, Seabrook.

Buddhism, Davids; *Bowl of Heaven*, Adams; *Astrology for Every Man*, Adams; *Astrology, Your Place in the Sun*, Adams; *Astrology Your Place in the Stars*, Adams; *Power of Positive Living*, Lurton; *Yoga & Western Psychology*, Coster; *Life Divine*, Sri Aurobindo; *Yoga for Americans*, Devi; *Better & Better Everyday*, Coue; *Six Systems of Indian Philosophy*, Muller; *Yoga for You*, Bragdon; *Yoga Made Easy*, Dunne; *Introduction to Yoga*, Besant; *Great Systems of Yoga*, Wood; *Age of Reason*, Paine; *Patience Worth*, York; *Tibetan Yoga & Secret Doctrine*, Evens-Wentz; *Tibet's Great Yoga: Milarepa*, Evens-Wentz; *Serpent Power*, Avalon; *With Mystics & Magicians in Tibet*, David-Neel; *Tibetan Book of Dead*, Evens-Wentz; *Bhagavad-Gita*, Arnolds's Translation; *Yoga as Philosophy & Religion*, Dasputa.

Science & Health, Eddy; *All Things Made Possible Through Prayer*, Allen; *As A Man Thinketh*, Allen; *The Little Flowers of St. Francis*, Alger; *Basic Teachings of Greek Philosophers*, Frost; *Eternal Companion*, Prabavananda; *Crest Jewel of Discrimination*, Prabavananda & Isherwood; *Sayings of Ramakrishna*, Rolland; *Life of Ramakrishna*, Rolland; *In Tune With The Infinite*, Trine; *Thought Forms*, Besant & Leadbeater; *Holy Science*, Yugstwar; *Thou & I*, Buber; *Color Healing*, Guthall.

Buddhism & Zen, Senzaki; *Watcher of the Hill*, Johnson; *Imprisoned Splendor*, Johnson; *Meaning of Glorious*, Koran; *Psychic World*, Carrington; *Strategy of Desire*, Ditcher; *World Within*, Cerminara; *They Have Found a Faith*, Bach; *Will to Believe*, Bach; *Many Mansions*, Cerminara; *Secrets of Eternity*, Skarin; *There is a River*, Sugrue; *Riddle of Life*, Besant; *Power of Awareness*, Neville; *Gospel of Selfless Action*, Gandhi; *Letters of Scattered Brotherhood*, Strong; *Ancient Wisdom*, Besant; *Mind of the Maker*, Sayers; *The American Woman*, Dingwall; *Second Sex*, de Beauvoir; *Women, Society & Sex*, Fairchild; *Woman is Many Lives*, Bernays; *Never too Late to Love*, Daniels.

The Indigo Bunting, Sheean; *Life of St. Thomas Aquinas*, Foster; *Inside Story of an Outsider*, Schoenberner; *The Noble Savage*, Hanson; *Adventures in Supernormal*, Garrett; *Twelve Against the Gods*, Bolith; *St. Teresa of Avila*, Walsh; *Magic Fire*, Harding; *Desert & Stars*, Armitage; *Theresa*, Keys; *English Eccentrics*, Sitwell; *Minister to Millions*, Gordon; *Saint Among Hurons*, Talbot; *Land of Stones & Saints*, Keyes; *Super Women*, Terhune; *Madame Curie*, Curie; *St. Joan of Arc*, Beever; *Golden Longing*, Leary; *Genius & Character*, Emil Ludwig.

Alstair Crawley, Symonds; *Omar Khayyam*, Lamb; *Geo Muller*, Pierson; *Autobiography of St. Theresa of Lixieux*, Knox; *Eagle & Dove*, Sackville-West; *Makings of a Priest*, Nevin; *Heroes of God*, Daniel-Rops; *Catherine of Sienna*, Unset; *Stormers of Heaven*, Freehof; *Saint A Day*, Bittle; *St. Ignatius of Loyola*, Dudson; *Giants of Earth*, O'Brien; *Holy Fire*, Payne; *St. Francis*, Sabatier; *Here I Stand*, Luther; *Lust for Life*, Stone; *Life of Thos. Paine*, Eckler; *Great Companions*, Eastman; *Psychology of Poet Shelley*, Carpenter & Barnesfield; *Peter Abelard*, Sikes; *Swedenborg Epic*, Sigstestd; *Prodigal Genius*, O'Neill; *Writer Observes*, Briet.

Strange Life of August Strindberg, Sprigger; *Kierkegaard Life & Thought*, Allen; *Unicorn*, Moore; *Crown of Life*, Van Passen; *Amazing* Nellie *Blyth*, Rittenhouse; *Square Pegs*, Wallace; *Citizen Tom Paine*, Melvin; *Nijinsky*, Reiss; *Leonardo*, Lansing; *St. Anthony & His Times*, Melvin; *Lawrence of Arabia*, Nutting; *Swift*, Van Doran; *Four Brontes*, Hanson; *Makers of Modern Mind*, Neil; *Lady With Magic Eyes*, Symonds; *Thoreau, The Hostile Mind*, Saul; *The Evil Eye*, Gifford; *Sacred Mushroom*, Pukarich; *Reach of Mind*, Rhine; *Human Destiny*, Du Nouy; *Mind Energy*, Bergson; *Power Within*, Cannon; *Human Mind*, Menninger;

These are a few—hope you can read the fitted in type. Had to save space to write out this list. Will give you another list later!

More later.

Sincerely,
Paul

A GLOSSARY OF ECKANKAR WORDS AND TERMS

(See ECKANKAR Dictionary for more complete definitions)

A

Acolyte The first degree of initiation in ECKANKAR. The *chela* receives this first initiation in the dream state and is put under spiritual discipline at the first stage of responsibilities, prior to formal acceptance into the reality of the spiritual worlds through the Living ECK Master.

Adept A ECK Master, one who has attained proficiency in the art of Tuza Travel and has become a member of the Ancient Order of the *Boucharan*.

Adi The beginning; the unknown Deity.

Adi ECK The primal God-force; the true force of that spiritual essence of God by which all life exists.

Adi Karma *Karma* not earned by the individual Soul; that *Karma* that was established by the lords of *Karma* in the beginning of Soul's journey in the lower worlds.

Adi Mahanta The primordial *Mahanta* of Tibetan origin. The line of mastership, originated in antediluvian times, has been handed down through the centuries by the ECK Masters by oral secret teachings to those who were initiated into the Order of the *Boucharan*. The Rod of ECK Power is handed down to his successor from the Living ECK Master when his time ceases on the physical plane. The day of the passing of this power is always on October 22. This power is symbolized in the nine *Dyyani-Mahantas* who are the rulers of the physical universe. They are discussed in the sacred scriptures of the *Shariyat-Ki-SUGMAD*.

Advaita The non-dual, the non-duality which lies beyond the worlds of duality; that which the ECK calls the true spiritual worlds, the universes of the God-realm; that which is beyond the psychic worlds.

Agam The inaccessible region, the *Agam Lok* which is next to the highest spiritual world known.

Agam Des Spiritual city in Himalaya Mountains where live the *Eshwar-Khanewale* (God-Eaters).

Agam Desh Inaccessible space.

Agam Purusha The inaccessible ruler over the Agam Lok.

Agati The wrong path as distinct from the right path to the ECK state of consciousness, the highest. It is also the word used for rebirth.

Ahankara One of the four divisions of mind, the faculty of separating self and self-interest from all else; "I-ness." When exaggerated, it becomes vanity.

Ahanta Selfness, or I-hood, the state of being an Ego.

Ahimsa The doctrine of compassion, oneness and sacredness of all life, human and animal.

Ahrat A superior Soul; one who has reached the third initiation in ECKANKAR. He is known as the worthy one.

Ajna The third eye; the spiritual eye which spiritual travelers pass through as the door between the lower and higher worlds in order to journey into the God realms.

Akal Often used to designate the Supreme Spirit, the ECK, as opposed to the *Kal*, the negative power.

Akash The highest of the five *Tattwas*, the primary source out of which all material things are created, often called the ether.

Akasha The astral light that fills all space in its own world. Every human thought and action which takes place in the physical world is recorded in this astral light since the beginning of the world. Anyone who can do Tuza Travel can read and translate these *Akashic* records.

Akshar The Supreme Deity, the SUGMAD. The *Akshar Purusha* (spirit) is that creative power we know as the ECK; means imperishable.

Alakh The invisible lord of that plane we know as the *Alakh Lok.*

Allen Feldman Sri. The 973rd Living ECK Master who took the rod of power from Rebazar Tarzs the Torchbearer of ECKANKAR on October 22, 2013. His spiritual name is Nye-Dah-Zah.

Ambica The goddess of destruction.

Ananda Bliss, or that state the yogi reaches in the high Mental planes.

Anhad Ceaseless, always; refers to the music of the ECK. **Antishkaran** The four parts of the *Manas*, *Buddhi*, *Chitta* and *Ahankara.* **Anitya** Impermanent, transitory, opposite of *Nitya*.

Arahata Teacher of ECK Satsang groups or classes; the second initiation in ECKANKAR, in which one receives a secret word for his own use.

Arhirit The capital city of the Etheric world. The eighth Temple of Golden Wisdom is located here. Lai Tsi, the Chinese ECK Master, is in charge of that second part of the sacred scripture of the *Shariyat-Ki-SUGMAD* which is placed here for *chelas* who can travel this far for study.

Asana A sitting position, body erect, in the lotus position, while the mind is in the spiritual planes.

Asava Mental intoxication, the defilement of mind. The four *Asavas* are: *Kama*, sensuality; *Bhava*, lust of life; *Ditthi*, false view, and *Avijja*, ignorance of things of life. The opposite of *Arhat*, the Buddhist ideal state.

Askleposis A Temple of the Golden Wisdom teachings on the Astral plane. The third section of the Shariyat-Ki-SUGMAD is located in this temple. It is under the guardianship of Gopal Das.

Ashtavadhaza The ability to grasp or attend to different matters at the same time, e.g., do Tuza Travel and run the physical body at the same time.

As-If ECK teaches that all manifestation is in the physical senses. If the imagination is used rightly within the field of *Maya*, to create thought that establishes the condition of mind desired, and the effort is made "as if" the condition is already established, it will be. If the ECK *chelas* are taught in the spiritual exercises to act as if they already had reached the *ECKshar* state—the God-consciousness— they already have, and need only, to be aware of it.

Asmita The ego, or egotism.

Aspirant A disciple of ECK; one who attends the ECK Satsang classes or studies in a group to become a full pledged chela, eligible for initiation.

Ashta-dal-Kanwal That pure astral place where the disciples of the ECK Master meet him in his radiant body for travel in the higher worlds.

Astik A disciple who is able to read and understand the *Shariyat-Ki-SUGMAD* in the *Atma Sarup*.

Astral Body The radiant body, the starry body, that part of us which lives on the Astral plane, the second of the lower worlds (the first is the physical plane).

Astral Light That light which is emitted from the Astral plane and fills all the Astral world. It is extremely bright and starry-like in quality. Many who see it by accident think it is the true light of God.

Astral Plane The second plane of the lower universe. It is sometimes mistaken for the heavenly world; but is only a part of the psychic worlds. Its capital is Sahasra-dal-Kanwal.

Astral Projection A term used by the occultist to say we project the astral body to the Astral plane—which is not true. Since we are already on the Astral plane in the astral body much as we are in the physical world in our physical body, we cannot "project" there: we need only be aware of it.

Astral Sound Part of the great ECK sound current. When we are tuned in with it we hear a sound like rushing waters.

Atma Soul, that spark of divine life which God has placed within the human form to give it existence; sometimes called the *Atman*.

Atma Pad or Lok The fifth plane, the dividing plane between the psychic and the true spiritual worlds.

Atma Sarup The Soul body, sometimes called the light body.

Atma Vidya Knowledge of Soul, or spiritual life.

AUM Sound heard in Causal plane, used by yogis and Hindu religious groups, a part of the ECK sound current.

Aura That magnetic field that surrounds a person.

Avabanda Waking perception, discrimination.

Avatar The world master, the savior of the human race. One supposedly appears every hundred years.

Avidya Ignorance, a lack of enlightenment.

Awagawan Coming and going of Soul in this world. Incarnating of Soul, rebirth. Age-long cycles of life and death, transmigration and reincarnation.

Ayatana The twelve sources of mental processes.

Ayur-Vedha ECK system for renewing the body health to look and feel younger.

Ayurwedic Ancient Tibetan medical science.

B

Baibek Sometimes called *Viveka*. The practice of discrimination, the first step on the path that one reaches in ECKANKAR.

Baikhri The oral teachings, that which is given by the tongue and voice only.

Bairag Detachment from worldly things. See *Baibek*, or *Viveka*.

Bani The heavenly music, the ECK which is the Audible Life Stream.

Baraka Bashad "May the blessings be."

Be-ness The pure being; God, the true One, the transcendental aspect of the Ultimate Reality, the *SUGMAD*.

Bhagavan Sometimes used for God, or sometimes for those who have achieved union with God.

Bhagavat The Lord, the true one, another word for God.

Bhajan The ability to listen to the heavenly music within by the spiritual ears.

Bhakta A disciple, one who is devoted to his master.

Bhakti Devotion to the master.

Bhavana Self-development by any means, but especially by the methods of the mind; control, concentration and meditation, the lower aspects of self-development.

Bilocation A phenomenon by which a person can be present or seen in two places simultaneously.

Bhanwar Gupha The fourth region on the path to God.

Bodhi Enlightenment, the spiritual condition of the *chela*; a high state a few degrees lower than that of the Mahanta.

Bhao Feeling of love for a person, or the master.

Boucharan The ancient and long-lived Adepts of ECK. Members of the Ancient Order of the *Boucharan*.

Vairagi The space visitors, those who are known as the eagle-eyed adepts. Sometimes applied to the Living ECK Master, or the adepts of the Ancient Order of *Boucharan*.

Brahm The lord of the second region.

Brahma Creative member of the second region, accepted by most Hindus as the Supreme Deity.

Brahmanda Third grand division of the creation, has four principal subdivisions. Extends from *Tirkuti* below to *Bhanwar Gupha* above.

C

Causal The causal body of man, known as the seed, body. Also the second region, called the Causal plane on the path of God, just above the Astral plane. The place where memories and *Karmic* patterns are stored. The reader of past lives looks at this plane to get his information.

Causation The chain of causation, often called the Wheel of Life, which is a factor in spiritual and human cycles of lives; *Karma*.

Celestial Light That light which surrounds any mystical or esoteric vision that one might witness.

Cetana A term for will (See *Sanskaras*), known for *Karmic*-producing impulses or volitions.

Chaitanya The awakened consciousness.

Chakra A wheel. Refers to the psychic centers in the astral body. Each looks like a wheel and each is divided into parts which are similar to the petals of a lotus flower. They correspond with the nerve centers in the spine, neck and head of man.

Chaurasi Wheel of the Eighty-four; the *Awagawan*, wheel of life and death.

Chela A student, disciple or follower of a spiritual teacher; the second step on the path of ECKANKAR.

Chitta One of the four faculties of *Antishkaran*, the attributes of the mind. *Chitta* is the faculty of distinguishing beauty, form, color and memory recall. These four faculties are *Manas*, *Buddhi*, *Chitta* and *Ahankara*.

Compassion Suffering with the sufferer. It is a supreme virtue of ECKANKAR. Described in the dialogues of the *Shariyat-Ki-SUGMAD*.

Conscience A Christian principle by which the *SUGMAD* keeps man on the path of right conduct for the good of his fellow man. One's state of moral or ethical development comes from spiritual unfoldment: the greater the unfoldment, the greater the *chela*'*s* ethical conduct may be.

Consciousness That state of being in which the individual lives daily. It is divided into two parts, the phenomenal and the transcendental. The phenomenal consciousness is that which depends upon the sense organs for its expression. The transcendental consciousness is independent of the physical senses and works directly with the ECK. The *dhyanic* consciousness, which represents a higher state than either of these, occurs when both phenomenal and transcendental are in union. Neither of the two is lost in this state, but the individual experiences a union with the ECK consciousness—not with the SUGMAD, but with ECK, the universal God spiritual essence.

D

Dama To subdue the passions, restrain the mind and its desires.

Damcar One of the spiritual cities of ECKANKAR in the Gobi desert. Several of the ECK Masters have lived here in a community; a few are still there at present time. Their purpose is to serve the Living ECK Master.

Danda Self-discipline, sometimes called the law of life.

Darshan To see the Living ECK Master, or any master in the flesh; the enlightenment which comes of this act; the seeing and being seen by the Master.

Dark Night of the Soul The arid period that Soul goes through when it believed God has forsaken it. It is supposedly the final stage in Soul's unfoldment, the completion of the perfection of Soul, the stage which it passes through just prior to entering into God-realization.

Daswan Dwar The tenth door: it refers to the third region. Also, the subtle opening in the head through which Soul passes to the God planes. The exit that Soul leaves by, from the body, at time of death.

Daya Mercy; an act of giving to anyone who is unable to help himself.

Dayal The act of being merciful. The master is always merciful to all Souls and life forms.

Deja The ability to see whatever has happened; looking into the future; the reading of past lives.

Desire The thirst for material world things; has little to do with the spiritual.

Deva A male angel.

Devachan Dwelling place of the angels or shining ones. Usually the heaven state or what is the pure Astral world.

Dham A country or a region in the other worlds.

Dhamma Doctrine, or the guiding principle accepted by a *chela*.

Dhani Ruler, lord of the inner spiritual regions.

Dharam Ray The one who administers *Karma* to all Souls after they pass over the threshold of death.

Dharma The law of life, the righteousness of life; doing what is right; the code of conduct that sustains right ethics in life.

Dharma Megha An absorption in the interior of the mind, or some object to the exclusion of all else with complete *vairag*. Such a person radiates a light like a mantle of glory.

Dhun The melody, as the ECK *Dhun*. Heavenly music.

Dhunatmik A sound which cannot be spoken. It has no written symbol; it is the music of the ECK life current. Given in the higher degrees of initiation in ECKANKAR.

Direct Projection see Saguna Sati

Dukkha Suffering or illness.

Dwapar Yuga Third *yuga* in the cycle of ages called the copper age. Its duration is said to be 864,000 years. "Yuga" means age.

E

Ego The realization of one's self as a human consciousness. This is the personality in man. When the *chela* rises above this into the spiritual consciousness, he becomes the individual.

Egoity Another name for individuality.

Ekaggata The state of being one-pointed in thought; having limitation on all other things except a single-minded thought.

Ekam Adwaitam The one second in eternity experienced by those who seek God.

Emotional Body The astral sheath, body.

Enlightenment The awakened state. Becoming aware of God. The breakthrough to the states of no time or space.

Esoteric The secret knowledge not obtainable by the uninitiated.

Eshwar-Khanewale The adepts who live in the spiritual city of Agam Des. Called the God-Eaters because they have learned to partake of the cosmic energy instead of material food. Live to great ages beyond the normal span of human life.

Exoteric That teaching which is visible to the eye and ear, opposite of esoteric.

F

Faith Confidence in the master and what he represents spiritually; also, confidence in his spiritual works as the Way to God.

Feminine Principle The passive, negative or receptive aspect of the energies of God. The universal mother principle in the human consciousness.

Field of Consciousness Sum total of all that is embraced within an individual's consciousness at any given time.

First Grand Division Those planes and planets which make up the physical or gross universe. it is called the *Pinda* world. Also, the body of man. Consists of the planets, universes, stars, constellations and worlds within the earth.

Fubbi Quantz The ECK Master in charge of the Katsupari Monastery in Northern Tibet. Guardian of the first section of the Sacred Scriptures of the *Shariyat-Ki-SUGMAD* (Way of the Eternal): He was a ECK Master with a large following in Persia during the tenth century at Tabriz. He was the ECK Master of Firdusi, the greatest Persian poet.

G

Gandharuas The heavenly musicians, especially those musicians on the Astral plane whom some can hear and believe that it is the music of the ECK life stream.

Ganesh The psychic force that rules the lowest part of the body, the *Guda Chakra*.

Gare-Hira, Temple of The name of the Temple of Golden Wisdom under the ECK Master Yaubl Sacabi, guardian of second section of *Shariyat-Ki-SUGMAD*. Located in spiritual city of Agam Des, home of the *Eshwar-Khanewale*, the God-Eaters.

Gatha Set of religious verses set down by those who have had flashes of spiritual insight.

Gharbi i Mutlag The absolute void, the *Anami* plane, which is next to the true God world.

God-realization The realization of the God state, the knowledge of God.

Giani A learned *chela*; one who practices or walks the path of Wisdom.

Giani Marg The path of esoteric wisdom; that which is learned by studying at the Temples of Golden Wisdom.

Godman The Living ECK Master, Mahanta.

God-realization The realization of the God state, the knowledge of God.

Golden Wisdom, Temples of The seven Temples of Golden Wisdom which exist on the various planes—two on this planet, one on Venus and one each on the Astral, Causal, Mental and Soul planes. The ECK Master takes those *chelas* who are ready to one of these temples nightly to gather esoteric wisdom.

Gopal Das The ECK master in charge of the Temple of Golden Wisdom which houses the fourth section of the *Shariyat-Ki-SUGMAD*, on the Astral plane. He was a Living ECK Master on earth during the twelfth century B.C. under Rameses II, in Egypt. He lived and taught the secret science of ECKANKAR near Luxor. He was known as a man of great wisdom whom the state officials interviewed at times, and to whom the poor came for help.

Group-Soul A number of Souls, like a family or a community tied together by a common cause, an entity that acts and reacts on one another on their ascending ladder of spiritual unfoldment.

Guilt The feeling inbred in many that they are responsible for some wrong. The ECK *chela* has no such feelings nor fear that God is going to punish him for a wrongdoing. He knows that any wrongdoing on his part will result in *Karma* which has to be paid, and no one but himself is responsible and no one else can pay this debt.

Gunu The basic attributes of the universal mind power, the *Kal* force. The three gunas are Sattva (light), *Ragas* (creativity) and *Tamas* (darkness).

Gupta Vidya Esoteric wisdom.

Guru The ordinary title for any who teaches a spiritual works.

Gurumuka One whose face is always turned to the master; a spiritual devotee.

H

Hak Truth, reality.

Hafiz Famous fourteenth-century poet of Persia; was a follower of ECKANKAR.

Hansa A swan or mythical bird of beauty which symbolizes Soul after it has reached the *Atma* (fifth) plane.

Hansni Tunnel A tunnel of darkness through which many traveling the road to God passes between the third and fourth planes.

Heather Giamboi Sra. A ECK Master who's spiritual name is Gah- Shy-Zah. She is a Mahanta but not the Mahanta the Living ECK Master. She is also Married to Nye-Dah-Zah or Sri Allen Feldman.

Hridaya The heart chakra.

Hsin Chai The fasting of mind, when thoughts are removed and one lives in the pure state.

Hsu Wu State of emptiness and non-existence. In this state one finds the ECK Master in his radiant form. It is a deceptive state, for when all looks empty and non-existent the Master appears.

HU The secret name for God.

Huk—Hukikat, A state of Soul in its embodiment of truth. A word to be chanted for the *Agam Lok* plane.

Hum A word used to chant on the Alaya plane.

SUGMAD The ECK name for the Supreme God.

I

Ida Channel at the right side of spine, right of the central canal, in the subtle body.

Individuality The divine, impersonal and immortal self of man.

Indri Chakra The center at the sex organs; generative center.

Indriyas The sense organs.

Initiate One who has undergone experience initiated by the master to link him up with the ECK forces and be lifted to higher spiritual levels. It takes two years to study in ECKANKAR before one can undergo the initiation. There are four main initiations for the chela before he can become the ECKshar.

Iron Age The *Kali yuga.*

Ishwara Another name for God. Also, the manifestation of *Brahman*, lord of the fourth plane. He manifests himself in three aspects: *Brahma*, the creator; *Vishnu*, the preserver; and *Shiva*, the destroyer.

J

Jalal-din-Rumi Thirteenth-century Persian poet and sage; was a follower of ECK.

Jaggannath Lord of World, *Vishnu*, the physical universe. *Jot Niranjan*, the negative king of physical world.

Jam Dut Angel of death, same as *Yama Duta*. An agent of the negative power. Meets all Souls at time of their death unless they are with the ECK Master.

Jap Mental repetition of a holy word.

Javakosa A sheath around Soul. The last body before Soul becomes itself alone.

Jiva Soul; the *Atma.*

Jiva Atma Soul in the human form; the living individual person.

Jivan Mukta One who has attained liberation.

Jivan Mukti Spiritual liberation, salvation.

Jnana Knowledge, learning. Same as *Giana*, wisdom.

Jnana Yoga A system of yoga that seeks spiritual liberation through learning.

Jananendriya The five *indriyas* of knowledge, the cognitive senses of hearing, feeling, smelling, touching and tasting.

Joriki Power derived from concentralism, gives one control of circumstances.

Jot Refers to *Sahasra*, or the lotus of a thousand petals; the crown *chakra*.

Jot Niranjan Ruler of first plane, the physical universe.

K

Ka Ancient Egyptian term for astral body.

Kabir Sixteenth-century Hindu poet-mystic, a follower of ECK, the secret teachings.

Kailash, Temple of Ancient Temple of Golden Wisdom on the Mental plane under the direction of Tejahua, ECK Master, where is kept a section of the *Shariyat-Ki-SUGMAD*.

Kakusha One who has attained God.

Kal Niranjan King of the negative worlds.

Kala Time; has many subdivisions. Word chanted on Astral plane.

Kalami-i-lahi The word of God.

Kali Goddess of time, wife of *Shiva*, mother of all material creation. Personification of the feminine principle in the Universal Mind force. Known in ECK as the *Kalshar*, the illusion of life, mother of *Kal*, the Lady of *Kala*. Through her come the saviors of the world, but not the ECK Masters: they are born of the ECK force.

Kali Yuga The dark age, last in the *yugas* of cycle in cosmic history. Begin at midnight February 16, 3102 B.C. The whole cycle is a *Manvantara*. This *yuga* lasts 432,000 years and we are now living in it. It is characterized by strife, discord, quarrels and contention. The planet will be destroyed at the end of this *yuga*.

Kalma Another word for sound current.

Kalpa A day and night in eternity which consists of 4,320,000,000 years. Hindus call it the day and night of *Brahman*.

Kama Passion. Refers to sex, exaggeration of lust.

Kanth Chakra The fifth psychic center in the body; the throat center.

Kanwal Lotus shape of *chakras* in body.

Karan Sharir The causal body, or seed body, in which all actions reside. These actions are manifested in the lower bodies.

Karma The law of cause and effect, in the lower or psychic world; justice, retribution, action and reward. This law applies to these worlds we call the Physical, Astral, Causal, and Mental.

Karma Bandhan The bonds of *Karma*, or actions; being bound to the chains of action.

Karma Kanda The path of actions; the way of salvation by right actions.

Karma Marg The way of *Karma* as a path to God. The approach to God through selfless and harmonious deeds.

Karma Yoga A path to reach God through right deeds and actions.

Karmendriya The power of action in all physical activities.

Karuna Active compassion.

Katsupari A ECK monastery in Northern Tibet. The master Fubbi Quantz is in charge here.

Kevala Alone.

Kosa The sheath around Soul. This is the last sheath that envelops Soul which stands between God and Soul.

Krishna The eighth reincarnation of *Vishnu*. He is the Christ of the Hindu religion. His words are recorded in the *Bhagavad-Gita*.

Kriyaman Type of *Karma* that is created by actions during this life. Daily-news *Karma*.

Kriya Yoga Same as *Karma yoga*.

Krodha Anger, tantrum, fury; one of the five destructive actions of the mind.

L

Lai Tsi The Chinese ECK Master in charge of the Temple of Golden Wisdom in the *Kosa* plane, the Etheric world. Guardian of the section of *Shariyat-Ki-SUGMAD* placed there.

Lakh A section of time in physical universe. It equals a hundred thousand years.

Law of Retribution *Karma.*

Laya Center That mystical point of no return at which Soul crosses one plane into another prepared to stay and never come back to the lower one.

Laya Yoga A form of *yoga* in which one merges his individuality with the master.

Lam-Rim Stages on the ECK path.

Lemuria The ancient sunken continent of the Pacific, home of the third race; also known as Mu.

Linga Sharir The subtle body, same as the *Kama Rupa,* in which passion is expressed; the astral body. It is similar to the physical body in appearance.

Lingam Passion and its bonds.

Lords of Karma The group of entities under the Dharam Raya, the distributor of *Karma*. They are responsible for the distribution of the *Adi Karma*, primal *Karma* to Souls first entering this world, and adding and subtracting *Karma* from the records of any Soul in the lower worlds.

Lotus of Fiery Light The astral lotus center in man; the crown *chakra*.

M

Macrocosm The universe in its larger proportion; the universal world; God-world, including all universes. This is the part that any seeker of God wants: the whole, all.

Madhava Another name for *Krishna,* the Godlike consciousness.

Magi A mystical order of the Zoroastrian religion; one of the ancient groups that secretly studied ECK and practiced it several centuries before Jesus.

Maha Means great one.

Maha Kal The *Par Brahm*, one who rules that upper part of the Mental plane, the *Brahmanda*.

Maha Nada The great music of the ECK life current.

Maha Sunna A great region just below the *Bhanwar Gupha*, characterized by utter darkness.

Mahat Thought, the first changed form of the nature elements; matter which is space, time, and twenty-two other parts of the universal mind force.

Manas One of the four parts of *Anta Karan*. It is the faculty of receiving and tasting, sometimes known as the mind stuff itself.

Mantra A chant by repetition.

Manushi Human embodiment; the Living ECK Master in the flesh; the Mahanta whom you can see.
Marg A path to God.
Mahanta The Living ECK Master, the *vi guru*, the lightgiver. A state of God-consciousness which is beyond these titles given in religions which designate states of high consciousness: Mahanta is the highest.
Mat Creed or doctrine.
Maui Will or pleasure of *sat guru*, or Supreme.
Maya Illusions of this world.
Microcosm The little universe; the personal universe.
Milarepa Eleventh-century Tibetan saint, poet; a follower of ECK.
Moha Attachment, one of the five deadly passions of the mind.
Moksha To release any of the lower worldly problems.
Mu The no-mind state; negative, below the usual state of negativism.
Mukti (Jivan Mukti) Salvation, now and here.
Mul Chakra The first *chakra*, the lowest in the spinal area.
Mumsaka The Caucasus mountains in Russian province of Georgia. Said to be the birthplace of Peddar Zaskq in seventeenth century, who lived in a ECK monastery to be trained to heights of spiritual perfection.
Mumukshutwa The state of attainment; one who desires to attain *Moksha*, or salvation.
Muni A sage, *rishi*.
Moon Worlds Part of the Astral world.
Moulana Rumi Author of world-famous poem *Manavi*; a ECK follower.

N

Naacal Records First known records of mankind, records of the third root race, the Lemurians. Contains some description of ECKANKAR as foundation of religious life.
Nabhi Chakra The *chakra* near the solar plexus.
Nada Bindu The sound from which all things grow, the seed sound, a very sacred word used by adepts for growth of *chela*, flowers, anything. In the *chela* it has to do with spiritual unfoldment, often with physical growth.
Nada-Brahma The sound of *Brahma*, fourth plane ruler; the *AUM-OM* sound of the universal mind-world word.
Naijor-pa He who attains serenity.
Nam Name; *Nada*, the ECK life current.
Nampak A spiritual city in the Andes mountains, South America.
Namo Blessings.
Nanak Guru Nanak, founder of the Sikh order.
Neophyte An aspirant, a beginner in the spiritual works.
Nij Manas The seed mind; in the *Karan Sharir*, the causal body. Similar to the universal mind force.
Nimitta The primary cause.

Nine Unknown Masters Nine unknown secret ECK Masters who are responsible for hidden knowledge of the spiritual worlds. They collected this knowledge and put it into the sacred books, the *Shariyat-Ki-SUGMAD*.

Nirala The *Anami*, lord of the *Anami* world.

Nirmana Charan Pure Water.

Niranjan The negative power in the lower universe.

Nirankar The formless one, the *SUGMAD*.

Nirguna Beyond all attributes, good, bad, happiness, unhappiness.

Niyana Self-restrained.

Niraya The downward path.

Nirvana The Buddhist heaven; the fourth plane.

Nirvikalpa A form of deep *Samadhi* in which one does not distinguish himself from the object of contemplation.

Nirvretti Returning, going back; flowback.

Nitya Eternal and everlasting.

Nuri Light.

Nun Sarup The light body; radiant form of the master: his astral form.

O

Ocean of Love and Mercy The SUGMAD, God.

Om The sound symbol of *Brahm*. The life current of the second region in spiritual worlds.

Omar Khayyam A Persian poet of the twelfth century; an advocate of ECK.

Omkar Second astral stage of God, or second plane.

Orrnad Illumination.

Ousia The spiritual essence that flows out of the Godhead; the ECK.

P

Pad A plane, a station place.

Panthi One who travels the path of God.

Par Beyond the material, psychic; in the spiritual worlds.

Paraaatman The great spirit, the ECK.

Parabrahm Above the *Brahm*, above the Mental plane. A very thin world between the Mental and Soul planes.

Paramahansa One who has reached the *Sat Nam* plane, the Soul plane. The term means "He is like a swan;" "Hansa" means swan.

Param Akshar Temple of Golden Wisdom on the *Atma* (Soul) plane, called the House of Imperishable Wisdom. Supreme Lord; another name for God.

Parmarth Spiritual practice; the effort, uplift.

Paranivana Beyond Nirvana.

Peddar Zaskq Sri Paul Twitchell: his true spiritual name.

Pindi Earth world, earth body. Relates to lower regions.

Piscean Age A 2,000-year era that ended in March, 1948. Now we are in the Aquarian age, but still under the darkness of the *Kali yuga*.

Piti Rapture.

Polarity of Soul When Soul is polarized in either the Godhead or the Kalhead (negative).

Polytheism Belief in many Gods.

Popul Vuh An ancient psychic system.

Pradhana The primary matter of spirit; the nature stuff.

Prajapati Lord of creatures; entity; oversoul of animals who looks after their welfare. Each species has an entity of its own in charge. One can talk with these entities and control animal species.

Pralabdh Destiny.

Pralobd Fate; *Karma* created in previous lives.

Pralaya The dissolution and reabsorption of universes in the lower worlds at the end of each *Kalpa*.

Prakriti Substance opposed to the ECK (spirit); the *Kal* force.

Prana Breath. Vital air.

Pranaua Same as *Omkar*, ruler of second plane.

Pranayana A breathing exercise for spiritual development used by yogis.

Prapatti Marg Way of liberation by complete surrender and devotion to God via the master.

Prescience Foreknowledge.

Pret Disembodied spirit with its sensual desires unsatisfied.

Principle Primary cause or universal truth.

Protean Soul Higher form of astral body used at times by the master when he takes shape to appear to the *chela*. His thought can force it to assume any shape or form.

Punya Spiritual merit; charity.

Purusha The male, supreme creativity energy.

Pythagoras Greek philosopher and adept in the Ancient Order of *Boucharan*; a ECK Master, fifth century B.C.

Q

Qootubs The master, one who is entrusted with the spiritual welfare of the aspirants and *chelas*.

Quiddity The essence, that which makes up the ECK.

R

Raga Greed, passion; also the color red.

Rajas Attributes of nature; the creative *gunas*.

Raja Yoga A form of *yoga*, one of the many different systems of *yoga*, philosophy of *yoga*.

Rama An early world savior. He carried the message of ECK from deep forests of Germany to India.

Rami-Nuri A ECK Master in charge of the Temple of Golden Wisdom in the city of Retz, on Venus, and guardian of the *Shariyat-Ki-SUGMAD* there. This temple is called the House of Moksha.

Rebazar Tarzs The great ECK Master living in the Hindu Kush mountains, supposedly over five hundred years old. He is the emissary of ECKANKAR, in the physical universe.

Reincarnation Rebirth, the coming and going of Soul into a new body each time it re-enters this world.

Retrocognition Seeing into the past; knowledge of the past.

Retz The capital city of Venus.

Rishi Oriental name for the sage; wise man.

Runmensi The cave, an inner experience Soul goes through on its upward journey.

Rook Spirit or Soul.

Root Race The varied races which have occupied the earth in the past. There are supposedly seven of them: the Polian, Hyperborean, Lemurian, Atlantean, the Aryan, and two yet to spring into existence.

Rupa Form.

S

Sach Khand The fifth region, the Soul plane, home of spiritual truth.

Sadhaka A seeker of truth, looker for God.

Sadhana The spiritual effort or quest for God; sometimes called the spiritual exercises of ECK.

Sadhu One who has reached the Causal plane, sometimes said to be only the higher astral; not a saint as many imply.

Sagana Sati A form of inducing trance.

Saguna Attributes of the Godhead.

Saguna Brahm The attributes on *Brahm* level.

Saguna Sati A technique for Tuza Travel; known as the instant projection, sometimes called direct projection.

Sahasra-Dal-Kanwal The *Jot* or the lotus of a thousand petals: the capital of the Astral world.

Sakapori Temple of Golden Wisdom on Causal plane. Shamus-i-Tabriz is the ECK Master in charge of the *Shariyat-Ki-SUGMAD* there.

Samadhanas A religious state, joy beyond all doubt.

Samadhi Completion on the true reality, the highest that anyone can attain before reaching Soul plane.

Samati Sameness of mind.

Samhita A code of rules, laws; similar to the *Manu Samhita*.

Samnyasin Anyone who renounces the world, free from attachments; a *chela*.

Sampatti Wealth or treasure.

Samyana Restraints from worldly pleasures.

Sansar The material world.

Sansari A worldly person.

Sanna Awareness, perception.

Sanskara Impressions during one or more earthly lives.
Santosa Peace and contentment.
Sar Important or real.
Sat Desh The pure spiritual worlds.
Sat Truth, reality.
Sat Guru A light-giver; the super teacher of spiritual works.
Sat Lok The Soul region; same as *Sach Khand*.
Sat Nam Lord of the fifth region, the *Atma* (Soul) plane; the supreme creator of Souls; he who is the first manifestation of God, and usually believed to be the real form of God, to be God Itself.
Sato Kuraj A ECK Master.
Satsang Spiritual gathering e.g., the ECK *Satsang* meetings. Meetings with the master, or gathering to hear and read the master's writings or taped words.
Satsangi A follower of the master; one who has been initiated and attends *Satsangs*.
Sat Yuga The first of four cycles of time.
Second Grand Division The region of *Brahmanda*.
Self-realization Soul recognition. One attains self-realization upon entering the Soul plane.
Sewa Service to or for the master.
Shakti Mother energy; mother of *Vishnu*, *Brahma*, *Shiva*; the female principle.
Shanti Peace of mind.
Shariyat-Ki-SUGMAD The holy scriptures of ECK. A section of the *Shariyat-Ki-SUGMAD* is located at each of the various Temples of Golden Wisdom on the different planes, including the earth world.
Shiva Third member of Hindu trinity, the destructive element.
Sirzchit Reserved *Karma*.
Simran Repetition of the holy names of God.
Sohang Lord of the fourth (mind) region.
Sudar Singh A ECK Master; was master of Peddar Zaskq in this life.
Sukhsham A name for the Astral world.
Sumer One of three peaks seen from city of Kailash.
Sun Worlds The Astral world.
Sushupti The dreamless sleep furthest and highest from separate consciousness.
Swadharma Law of one's own life; self-imposed duties.

T

Tamas The attributes of nature, the *guna* of destruction, ignorance, death, inertia.
Tanmatra A primary element, such as taste.
Tao The Chinese term for the way to heaven; one who follows a spiritual Master. The word expresses the same concept as the path of ECK.
Tapas Austerity, penance, intense application of spiritual exercises.
Tariqat Practice which leads to spiritual realization.
Tarriq Second stage of spiritual development.

Tattwa One of the five elements of matter.
Tejas Luster, beauty, power.
Tek Blind faith.
Third Eye A point just above the pineal gland, used by the *chelas* to pass through into the subtle worlds. This is where the *Mahanta* exists. They meet at this point so the master can escort the *chela* into the other worlds.
Tiloka The three worlds.
Tirbeni The three ways, the conjunction of three roads, three paths, or streams.
Tirkuti The *Brahm Lok.*
Tirkya Pad Another name for the Astral plane.
Tisra Til Same as the Third eye, the spiritual eye as it is sometimes called.
Treta Yuga The second cycle of time following *Sat Yuga*.
Tulsi Das A seventeenth-century Hindu mystic poet who was a follower of ECK.
Turiya Fourth: sometimes applied to the fourth plane.

U

Udghata The act of opening the curtain of the higher worlds.
Udgita One of the sound methods of the Causal plane; the chanting of the AUM.
Unconscious The no-mind, no-thought area. Freedom from attachment to thought.
Union with God The Hindu religious concept of becoming one with God. The concept differs from ECK, because here one becomes the co-worker with God and does not become one with it. The concept in ECK is that becoming one with God means entering into the divine cosmic stream and becoming one with that stream. Instead of becoming one with God, Soul becomes one with the essence, not the Godhead itself. This is self-realization, and not the true realization of God.
Universal Mind Another name for the negative power.
Uparti Freedom from ceremonial worship; indifference to sensual pleasures.
Upasana Devotion or worship; also includes prayer.
Upaya A device for the spiritual seeker to use to move into the higher states. It may be conceived of as a raft, or a boat to get across the river.

V

Vadan Another term for the music of the ECK, which is heard internally.
Vahana Vehicle; the channel for the God power. The *Mahanta*, Christ, Buddha.
Vairag Non-attachment; renunciation of material things; mental detachment from worldly desires and things.

ECK The Audible Life Current. The essence of God, Holy Spirit. Also, the science of God-realization. It grows out of the experiences of Tuza Travel into the state of religious awareness, which the subject gains at his own volition via the spiritual exercises of ECKANKAR. The latter is correlated only with the movement of the inner consciousness (Soul) in the regions of time and space. ECK is involved in these regions above time and space in which all is omniscient, omnipresent and omnipotent; hence, God awareness. All religions, philosophies and sacred doctrines are the offspring's of ECKANKAR.

ECKANKAR The ancient science of Tuza Travel. This is the projection of the inner consciousness which travels through the lower states into the ecstatic states in which the subject feels that he possesses the awareness of the religious experience of being. This is done through a series of spiritual experiences known only to the followers of this science.

ECK Kalam The ECK sound, the heavenly music.

ECK Marg The path of ECKANKAR.

ECKshar The supreme consciousness; similar to the Mahanta state of consciousness.

ECK Vahana Carrier of ECK, or carrier of the message of ECK.

Varnatmik That part of the spiritual teachings which can be written and spoken.

Varuna One of the oldest Hindu gods.

Vayu Air; one of the five *tattwas*.

Vedas Collection of ancient Hindu hymns; sacred scriptures.

Vibhuta The ability to manifest great psychic powers.

Vi Guru The supreme *guru*; also refers to *Sat Nam*, ruler of the fifth (Soul) plane.

Vigyan Esoteric knowledge.

Vihara Dwelling place of consciousness.

Vijnana Consciousness; to apprehend or bring into mental manifestation an inner experience.

Vishnu Second member of the Hindu trinity.

Viveka Discrimination, searching. Same as *Bailbek*.

Vyapakkatva Omnipresence.

W

Wheel of Eighty-Four Rounds of birth and death which Soul must pass through during its early existence. This means that Soul will pass through 8,400,000 different species of living beings. The eighty-four refers to the number of *lakhs*, each a hundred thousand years.

Wu Wei Doctrine of the non-assertion of self.

Y

Yama Duta The angel of death, or messenger of destruction.

Yama Messenger of death.

Yaubl Sacabi The ECK Master in charge of the Temple of Gare-Hira, guardian of that portion of *Shariyat-Ki-SUGMAD* located there. It is the Temple of Golden Wisdom in the spiritual city of Agam Des, home of the *Eshwar-Khanewale*, the God-Eaters.

Yin-Yang The positive. and negative aspects of nature.

Yoga A system of exercises which is supposed to lead to union with God. There are eight different systems.

Yogi One who has reached the astral regions through *yoga*; a degree of enlightenment.

Yuga A great cycle of time. The four *yugas* of world history are *Sat Yuga*, the Golden Age; *Tretya Yuga*, the Silver Age; *Dwapara Yuga*, the Copper Age; and *Kali Yuga*, the Iron Age. We are in the last age now A thousand *yugas* make a *Maha Yuga*, which is called a day of God, and runs into billions of years.

Z

Zikar Repetition of the holy word.